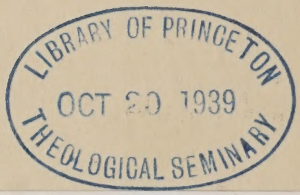
TEACHING THE YOUTH OF THE CHURCH

CYNTHIA PEARL MAUS



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Teaching the youth of the
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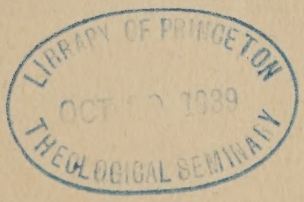
A Manual on Methods of Teaching Graded, Elective and Uniform Lesson Courses to Intermediates, Seniors and Young People in the Church's School

BY

CYNTHIA PEARL MAUS

AUTHOR OF "YOUTH AND THE CHURCH" AND "YOUTH ORGANIZED FOR RELIGIOUS EDUCATION"



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TEACHING THE YOUTH OF THE CHURCH
—B—
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TO

MY MOTHER

WHOSE GIFT AND LOVE OF TEACHING
HAS BEEN MY LIFE'S INSPIRATION

PREFACE

"Of the writings of books," and especially in the field of pedagogy, "there is no end." The aim of this book, however, is not to discuss teaching principles in general, for there are already numerous texts on pedagogy by recognized authorities in the field of both secular and religious education. The purpose of this book is rather to face with teachers of youth the fundamental principles in the field of knowledge of one's pupils, of teaching materials and methods essential to successful work with adolescents, and to face them applying the newer educational viewpoint that "life becomes, learns both to know and do, by doing" to every life situation, to every type of knowledge and experience, and to every method by which pupils may become through doing.

If each individual must create his own personality by his own activity, then the supreme task of teachers is to stimulate and guide mental life rather than to impart knowledge or to emotionalize ideas. In the newer theory of education the pupil is a reacting agent, not a recipient. It is fundamental, therefore, that teachers of religion know something of the problems and life situations of individual pupils; the materials that will aid in the growth and development of spiritual personality; and the methods by which pupils may be stimulated to react progressively in the development of Christian character.

As far as the author knows, no one has yet attempted to apply the newer educational viewpoint of the building of personality through self-activity to every method of

teaching, every type of lesson material, every reaction to life situations and problems by which and through which adolescents may be stimulated to achieve spiritual personality through their own self-activity. Two or three splendid books applying this principle of "self-activity" to the field of religious pedagogy in general and to one or two methods of teaching in particular are available. Can the "problem" or "project" principle in education be applied to the story, the question, the outline, the topical methods of teaching adolescents? The author believes this may be done, and in this text suggests the making of a "project" out of whatever type of lesson development the teacher may use in the process of teaching graded, elective and uniform lesson courses.

The first four chapters are given to a discussion of the fundamental background of knowledge and skill that every teacher must have before one can hope to achieve success with any method of lesson development in teaching the youth of the church. These fundamentals are: Knowing One's Pupils; Knowing the Materials of Christian Education; Knowing the Technique of Teaching; and Lesson Building Principles. In these chapters also, as well as in the later chapters discussing methods of lesson development, the author has suggested "project" approaches on the part of teachers in acquiring the knowledge and skill needed as a background for the successful use of any and every teaching method. There follows consecutively one chapter on each of the following methods of lesson development specifically applied to teaching the youth of the church,—story, question, topical, outline, project, and learning through the activities of the "survey," "observation," and "practice teaching."

In connection with each chapter the author has given

one or two type lessons for teachers of youth to study, criticize and analyze with suggested reference sources for those who wish to make a fuller study of particular methods than is possible within the limits of this text. There are also listed in each chapter "Questions for Study and Class Discussion," thus making the contents available as a teaching text-book for community training schools of religious education, Young People's Camp Conferences and Training Schools, as well as for training classes in the local church.

In preparing this manual on "Teaching the Youth of the Church" for leaders of Intermediate, Senior and Young People's Classes, the author gratefully acknowledges her indebtedness to the works of Professors Colvin and Bagley, Dewey, Miller, King, Betts, Weigle, Butler, Richardson, Bower and Athearn; to Dr. H. E. Tralle and E. L. Shaver; to Mrs. Margaret W. Eggleston and Katherine Dunlap Cather; and to Misses Anna Branch Binford, Grace Jones, and Mary E. Moxrey.

Besides such acknowledgments as are made in the text, the author wishes to express her thanks to the Professional Young People's Work Committee of the International Council of Religious Education, to her associates in the Department of Religious and Missionary Education of the United Christian Missionary Society; and to the host of young people's workers the continent over whose counsel and coöperation have contributed to this book.

CYNTHIA PEARL MAUS.

ST. LOUIS, MISSOURI.

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THE TEACHER AND HIS TASK

"O God!" I cried. "Why may I not forget?
These boys and girls entering life's battle
Throng me yet,
Am I their keeper? Only I—to bear
This constant burden for their good and care?
So often have I seen them led in paths of sin—
Would that my eyes had never open been!"
The thorn-crowned and patient One replied,
"They thronged Me, too; I, too, have seen."

"So many others go at will," I said,
Protesting still.
"They go, unheeding; but these boys and girls,
Willful and thoughtless, yes, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine."
He looked at them—the look of one divine!
Then turned and looked at me: "But they are Mine."

"O God!" I said. "I understand at last.
Forgive! and henceforth I will bondslave be
To Thy least, frailest little ones;
I would not more be free."
He smiled and said, "It is to Me."

(Adapted from "My Burden," by LUCY RIDER MEYER.)

TEACHING THE YOUTH OF THE CHURCH

CHAPTER I

Knowing One's Pupils

Knowledge of one's pupils is fundamental to the teaching process. The teacher that would teach must know the pupil whom he is to teach. He must know, not merely the pupil's name and address, parents, and the objective situations and circumstances of the pupil's life; but he must know,—(1) something of psychology (how mind and matter act together to produce behavior, intelligence, personality); (2) something of specialized psychology of the adolescent years, including the areas of personality that then have peculiar sensitivity; and (3) something of the individual life, interests, needs and problems of the particular pupils that compose his class. Having set himself to this three-fold study of the origin of behavior, the peculiar characteristics of adolescent personality, and the individual needs and problems of the particular pupils he is to teach; he must use the knowledge gained through this threefold study as a basis of meeting the physical, intellectual, social and religious needs of young people. He must teach boys and girls, not lessons. He must use lesson materials as a means, not an end in the teaching process.

HUMAN BEHAVIOR

Psychology is a science that deals with the nature, operation and function of the human mind. It presents the body of knowledge which men have discovered about the way in which brain matter and nerve-cell energy operate to produce behavior, habits, character. It is not the purpose of this book to present a detailed study of psychology; but rather to present here a brief, condensed statement of the judgment of educators in regard to how human behavior grows and develops in the hope that it may stimulate teachers of youth to make a much more comprehensive study of the whole field of psychology as a teaching background.

The pupil is a physical-mental organism. To modify his behavior we must know how the brain, nerve-cell energy and instinctive tendencies operate to produce conduct. The nervous system is the organ of behavior. It consists of the brain, the spinal cord, twelve pairs of cranial nerves which do not pass through the spinal cord, but enter the brain directly, and the sympathetic nervous system. The human brain has many parts but for this study it is enough to divide it into the "brain stem" (a continuation of the spinal cord) and the two great outgrowths of the brain stem,—the "cerebrum" and the "cerebellum." The human brain consists of millions of microscopic specks of living matter known as nerve-cells. These ripen through the years by the stimulation of sensory and motor "neurones" until in adulthood brain matter is gray, about the shades of ashes. This brain matter is from one-eight to one-half inch in thickness, and if spread out would make a square 2 by 2 or four square feet of brain matter. Aside from the "cranial

nerves," there are two sets of nerves that carry stimulation to and from the brain: (1) the sensory nerves (afferent) which carry sensations into the brain; and (2) the motor nerves (efferent) which carry nerve energy out from the brain. The most essential part of the nervous system consists of infinitesimally small cellular bodies with their outgrowths known as "neurones." These cellular bodies are not actually joined together in the sense that one grows into the other; but out from these cellular neurones grow two processes,—one a long thread-like growth known as the "axone" with a brush-like end; the other a shorter branching extension known as the "dendrite." The connection (or "snapse") between neurones is made at the point where the frayed end of the "axone" interlaces with the branches of the "dendrite."

There are three classes of these nerve-cells or neurones: (1) those that receive stimulation from sense organs and convey it inward are "sensory neurones"; (2) those that convey stimulation outward toward a muscle are known as "motor neurones"; and (3) those that connect the sensory with the motor neurones are known as "association neurones."

The function of the central nervous system seems to be the turning of excitations received from the external world and from within the body into appropriate responses. The spinal cord is the great channel of communication between the lower centers (sympathetic nervous system) and the higher brain centers; and there are ascending and descending conduction paths. The spinal cord not only conveys excitations to and from sensory and motor brain cells or neurones; but can and does act to a degree independently of these higher brain centers. It can transmit a sensory impulse immediately

to a motor neurone or to a number of motor neurones and behavior can result without the brain taking any part in this activity. In other words there are association neurones in the spinal cord itself. It is estimated that there are about eleven thousand million of these separate neurones apparently mingled together in the greatest of confusion within this central nervous system; but working in perfect harmony and leading to behavior that is definite and well-ordered. It seems to be the nature of these neurones or nerve-cells to connect throughout life as they learn to connect when ripening; and it is a well-established fact that nerve-cells or neurones ripen in groups.

Related to and conditioned by the physical aspects of this psycho-physical organism, every human being has a mind or consciousness (awareness of what is going on about him). It is difficult to define consciousness; but in so nearly as it can be described in words,—"the field or stream of feelings, of knowledge, of desires, and of deliberations that pass and repass in the human brain constitutes the mind, consciousness, the inner life, the soul."

There are two phases of the mind, conscious and subconscious just as there are two parts of the brain. In these two phases of the mind some kind of awareness (activity) is always going on. The old negro described it when he said, "Sometimes I sits and thinks and sometimes I just sits." That is, sometimes we are acutely aware of this stream of feelings, of desires, of knowledge, of deliberations because we deliberately focus awareness (activity) upon particular things; at other times this stream flows on without our purposefully lifting any particular thing into the focus of awareness. The states of mind or consciousness are always complex. There is what is known as the focus of consciousness and the margin of

consciousness. The focus often remains the same while the margin changes constantly; and again the margin may remain the same and the focus change instantly.

Mind or consciousness is a matter of growth and development. It is made by its experiences. The sensory nervous system is the avenue through which we educate consciousness. Some one has beautifully called the senses the "windows of the soul or inner life," because all knowledge of the external world comes to us through sense perception. The task of the teacher in the development of personality is to help open the windows of the soul,—to guard what goes into the inner life or mind through the senses, and to educate the pupil to the best use of his senses.

It is the nature of this physical-mental organism to respond to stimulation. Every time the organism responds it reacts in one or more of three ways: (1) feeling or sensation, (2) action, and (3) thought or ideas. Every time this physical-mental organism reacts it makes a path through the nervous system. Every time the reaction is repeated it tends to establish a habit of reaction. These habits of reaction, unless inhibited, crystallize finally into character. It is essentially true, therefore, that in adulthood our character is the sum total of our acquired habits of reaction. If these habits of reacting are predominantly good, clean, pure, and right, the individual will be good, clean, pure, righteous; if they are predominantly bad, impure, unclean, wrong, the individual will be bad, impure, unclean and unrighteous.

In addition to the behavior that results from the excitation of sensory neurones, there are two types of behavior that are directed entirely by the nervous activity and yet are not looked upon as under the control of consciousness

or mind. One of these types is known as reflex behavior. It is illustrated in the unconscious dilation and contraction of the eye when light of different degrees of intensity affects that organ. There is no awareness or intervention of consciousness in any way; the whole activity is the result of a certain definite inherited arrangement of the eye itself. Coughing, sneezing, swallowing, winking and numerous other examples of this reflex behavior might be cited. They are the result of inherited paths of established conduction between stimulation and response. Besides these simple reflex activities there are an indefinite number of instinctive kinds of behavior that are not controlled by consciousness or dependent upon experience,—such as imitation, curiosity, play, fear, shyness, etc. Professors Colvin and Bagley call our attention to the fact that in all this instinctive behavior four fundamental characteristics are evident: "(1) they are all directed to some useful end; (2) they seem to be made up of various simple reflex activities; (3) they are entirely outside of voluntary direction; and (4) they are all un-learned and must be considered as depending upon inherited paths of conduction in the nervous system." [1]

The strength of these inherited tendencies not only varies in individuals and races; but is also modified by climate, heredity, and environment. All of them naturally seek expression and all of them may be made the ally of parents and teachers in the growth and development of personality. If they are inhibited or "blocked" from normal expression it is altogether likely that the instinctive tendency will become perverted into some abnormal, character-destroying trait. Thus Jane Addams, speaking of the perverted play instinct of youth, could

[1] *Human Behavior*, p. 128.

truly say,—"Vice is the love of pleasure gone wrong. It is the illicit expression of what might otherwise be a normal recreational pleasure." All of these instinctive tendencies must be guarded, guided and nurtured by understanding parents and teachers into permanent constructive habits of behavior that will make it possible for each individual to realize his "nth" capacity of development.

During the adolescent years all sense perceptions are tremendously intensified and vitalized by the baptism of power and energy that comes with maturation. So also are these instinctive tendencies sensitized, and many of these inherited tendencies of behavior that have seemed more or less dormant in childhood become dominant in their control of the thought, action and emotional life of adolescents.

Inasmuch as it is the nature of the physical-mental organism of the pupil to respond to stimuli, instinctive and from without; it is evident that the task of parents and teachers lies largely in the field of providing the right type of stimulation. What we want in developing human personality is right action from right motives. To get this right action the character of the stimuli must be suited to the conduct or behavior desired. But no single parent or teacher, or group of parents or teachers can control all the stimuli of the pupil's life; therefore we must not only provide proper stimuli; but we must build into the heart and life of youth such ideas and ideals as will insure a negative reaction to wrong stimuli.

Not only must we provide proper stimuli, but these proper stimuli must be presented at the right time. We have noted that brain cells or neurones ripen in groups, hence the need of a specialized study of the psychology of the adolescent period that we may know what centers

of interest and sensitivity are ripening during the yeasting, fermenting years of adolescence. We must saturate developing life with the right kind of physical, intellectual, social and religious stimuli at the right time; and we must so vitalize and emotionalize these experiences as to make them easy to be transmitted. The attitudes and habits that we want adolescent boys and girls to acquire must be vitalized, emotionalized and personalized in us. Just as Jesus personalized God, so the great fundamental Christian attitudes of faith, hope, love, joyousness, goodness, service, loyalty, sympathy, purity, sincerity, courage, vision and God-consciousness, which we want them to acquire must be incarnated in the heart and life of leaders of youth. Methodology alone will not conserve the values of the Christian religion. Religious ideas and ideals must be vitalized, personalized, diffused with emotion if they are to become dynamic in their character-making value to youth.

The following source materials are suggested for a fuller study of thought processes:

Psychology—A Study of Mental Life, Woodworth.
Human Behavior, Colvin and Bagley.
How We Think, Dewey.
Talks on Psychology and Life's Ideals, James.
Psychology, Briefer Course, James.
Essentials of Psychology, Pillsbury.
The Fundamentals of Child Study, Kirkpatrick.

SPECIALIZED STUDY OF ADOLESCENCE

It is of vital importance that teachers of youth know, not only something of the nature and operation of the human mind in the growth and development of person-

ality; but also that they know something of the physical, intellectual, social and religious re-birth that comes with the adolescent years. God takes the first eleven or twelve years of human life to grow and mature the body, mind, heart and soul of a child; and then He takes the next twelve-year period to turn that matured child into an adult that functions with all the powers and capacities of adulthood. No teacher of youth is in anyway prepared to be the friend, guide and leader of young people who has not given careful study to the maturing powers and capacities, the needs and interests of that important epoch of life that lies between childhood and maturity. "The childhood-self, shell-like has slipped off, and the young animal stands with eager expectancy before life's possibilities." The birth of this new self that comes with the teen years is often fraught with as much danger as the birth that first brought the child into the world. Not to know both the nature of the pupil and the method of procedure may mean the blighting forever of this budding personality.

Professor Irving King says: "The study of adolescence has two possible objectives, the one to discover as far as possible the natural tendencies and characteristics of the period; and the other, to determine how they can best be brought to a successful issue in maturity, that no untoward events or influences may dwarf the budding spirit or start it to developing along lines which will harm or destroy its future efficiency." [2]

The outstanding characteristics of early and middle adolescence are thus briefly summed up by President Nicholas Murray Butler: "The marked characteristics of the pupil of secondary school age are due to the fact that,

[2] *The High School Age*, p. 85.

as Rousseau puts it, we are born twice: the first time into existence, the second time into life; the first time as a member of the race, the second time as a member of the sex,—in other words they are due to the phenomena of adolescence. The physical and mental effects of this epoch in human life begin earlier and last longer than is sometimes supposed. They dominate the entire secondary-school period. Rapid growth and increase in nervous mental energy mark these years. Emotions, vague and disordered, displace the placidity of earlier years. Ambitions, yearnings, desires, are formulated crudely and for the first time. Introspection begins and a morbid self-consciousness is not infrequent. The future, hitherto almost unthought of, becomes of great importance and overshadows the present. Abnormally intense religious experiences and reflections are common. The old familiar tasks, occupations and games no longer suffice; the soul seems to overflow, as it were, and demands new and more difficult problems to occupy it and to absorb its activities. The higher thought processes until now latent, exhibit themselves in a variety of ways, and more formal and elaborate chains of inference supersede the reasoning from one particular instance to another that is so characteristic of the little child." [3]

Adolescence is the period when selfhood unfolds. Dr. Norman E. Richardson notes: "Physical changes, heightened powers of sense perception, social sensitiveness, and rational activity all tend to stimulate self-awareness. Slowly through the years individuality takes on definiteness of form and character. Youth faces the inevitable responsibility of self-control and self-direction, is forced to take a lively interest in the management of his own

[3] *The Meaning of Education,* pp. 209-210.

conduct. Young people live their own lives. Outside interference is apt to be resented if it ignores this newly discovered and highly prized selfhood. The right to originate plans independently of others is cherished. To accept or reject the judgment of parents and teachers is looked upon as youth's high privilege. Practical questions of membership in social groups, of vocation, of friendships, of public opinion, of individual beliefs, of leadership, of personal appearance, of sex, of ambition now press for answers. All of these emphasize self. For light and guidance youth looks within to his own conscience as well as without to some external voice of authority. Unlike the dependent and receptive child, youth is independent and creative. His face is set toward his own alluring future." [4]

It is not the purpose of this chapter to attempt the discussion of adolescent psychology here; but rather to bring to the attention of church-school teachers the necessity for the recognition of adolescence as an epoch of life and the importance of such an exhaustive study of the developing lives of adolescent boys and girls as will make real teaching possible. The following sources of information will be of invaluable aid to teachers of youth:

Adolescence, Hall.
The Psychology of Adolescence, Tracy.
Girlhood and Character, Moxcey.
Womanhood in the Making, Eggleston.
The High School Age, King.
The Psychology of Early Adolescence, Mudge.
The Psychology of Middle Adolescence, Moxcey.
The Religious Education of Adolescents, Richardson.

[4] *Religious Education of Adolescents,* pp. 4-5.

KNOWING ONE'S OWN PUPILS

Equally important with the study of genetic psychology, and the peculiar characteristics and needs of the adolescent years, is the individual and personal study of the particular pupils that compose the class you teach. A general study of genetic and adolescent psychology will do much to increase your efficiency as a church-school teacher; but neither can ever take the place of or be substituted for the more intimate, personal study of the individual pupils that make up your class. To whom else may they go for counsel and advice? For them, you must be "the words of eternal life." This individual study alone will reveal the personal needs, characteristics, limitations and problems of your pupils in such a way as to make it possible for you to use teaching opportunities, both inside and outside the formal class period, and lesson materials with the specific needs of particular pupils in mind.

The following outline is suggested as a guide in securing background information for teaching pupils from twelve to twenty-four years of age. Every teacher of adolescents should make a loose-leaf "pupil study" book devoting two or three pages to a study of the life situations of each member of the class. This information needed in order to teach lesson materials in such a way as to meet life needs may be obtained through direct questions, personal conferences and observation. Care should always be taken, however, not to make the pupil feel that he or she is the subject of unusual or undue investigation. Teachers of youth need to cultivate such a friendly attitude toward their pupils as will make personal conferences natural, spontaneous and sought after.

ITEMS TO NOTE IN THE LIFE SITUATIONS OF ONE'S PUPILS

1. Name.
2. Address.
3. Temperament.
4. Home life situation:
   - A. In what kind of a home does the pupil live?
     - (1) Is it Christian or non-Christian? (General spirit and attitude of the home toward God, Christ and the Christian religion.)
     - (2) Is the home neat and orderly or careless and untidy?
     - (3) Is there a sense of parental authority, or is the boy or girl a law unto himself or herself?
     - (4) What is the pupil's attitude toward the home?
5. Pupil School Life:
   - A. Grade in school:
     - (1) Is the pupil on grade, below grade or above grade?
     - (2) What subjects does the pupil like best? Why?
     - (3) Is the pupil taking other studies of any kind in addition to his public school work? If so, what?
     - (4) What is the pupil's attitude toward school?
     - (5) Is the pupil in college, contemplating college, or specialized vocational training?
6. Vocational Life Situation:
   - A. In what kind of employment is the pupil engaged?
     - (1) Is the pupil trained or untrained for work?
     - (2) What is the pupil's degree of interest in his employment?
     - (3) Does the pupil look upon employment as a means of livelihood only, or as an opportunity to make a worthwhile contribution to the world's life?
     - (4) With what type of people is the pupil associated in his vocational life?
7. Recreational life:
   - A. In what recreations does the pupil engage?

(1) Along physical lines,—games, play, sports?
(2) Along social lines,—parties, receptions, social functions?
(3) Along intellectual lines,—reading, plays, pageants, debates, etc.?
(4) What type of recreation does the pupil like best?
(5) Is there a fairly good variety in the character of the pupil's recreation?
(6) What is the pupil's attitude toward others in recreation?

8. Religious life:
   A. What is the pupil's attitude toward things religious?
      (1) Is the pupil a member of a church? If so, what church? If not, why not?
      (2) What service or services of the church does the pupil attend?
      (3) What service or services of the church seem most to appeal to the pupil?
      (4) Is the pupil interested in the missionary and benevolent program of the church?
      (5) In what organized activities of the church does the pupil engage?
      (6) Is the pupil growing in his service responsibilities and leadership in the life of the church and its auxiliary organizations?
9. What fads or hobbies does the pupil have?
10. What habits does the pupil have:
   A. Good and bad:
      (1) Those that should be strengthened and matured?
      (2) Those that should be faced as injurious and overcome?
11. Is the pupil selfish and cliquish, or unselfish and altruistic?
12. What particular talents or capacities does the pupil have?
13. What unsatisfied longings does the pupil have?
14. What are the pupil's prospects:
   A. Along physical, intellectual, social and religious lines:
      (1) Is the pupil steadily growing stronger physi-

cally with an increasing mastery over disease and physical defects?

(2) Is the pupil on the up-grade or down-grade mentally? Would he be a good investment for a concern desiring a young person to fill a position demanding high mental ability?

(3) Is it increasingly easy for the pupil to meet and mingle with a crowd of young people? Would the pupil be a valuable asset to an organization demanding a young person of high social development?

(4) Is the pupil having an increasing triumph over sin? Is his religious life growing deeper, broader and fuller, and his religious experience expanding?

QUESTIONS FOR STUDY AND DISCUSSION

1. What is psychology and what is its importance as related to the teaching process?
2. Describe in detail the central nervous system? Why is it called the organ of behavior?
3. What is the function of the central nervous system?
4. What is mind or consciousness?
5. How do we educate (grow and develop) mind or consciousness?
6. Describe the way in which the central nervous system operates to produce behavior or conduct?
7. To what extent is it true that character is the sum total of one's acquired habits?
8. How may bad habits be overcome and removed? How may good habits be cultivated?
9. Name and describe two types of behavior that are not considered as under the control of mind?
10. How may instinctive behavior be inhibited? What usually results from blocking instinctive behavior?
11. How may instinctive behavior be directed in such a way as to contribute to the fullest development of personality or character?

12. In what ways may we contribute to the education of the pupil through sense perception?
13. Why is adolescence regarded as an epoch of life; and of what importance is the study of the psychology of adolescence in teaching teen-age boys and girls?
14. What are the outstanding characteristics of adolescence?
15. In what ways will a study of the individual lives of one's own particular pupils aid teachers in the teaching process?

CHAPTER II

Knowing the Materials of Christian Education

In the preceding chapters we have noted the importance of the teacher's knowing the pupil he is to teach,—how he feels, learns to think and act in response to stimuli from within and without. In this chapter we want to face that equally important issue of the teacher knowing the materials of Christian education.

We have seen that character is made, not born; that our inner life, consciousness grows day by day what it feeds upon in the way of feelings or sensations, action and thought stimuli. In other words, that what we feel and do and think to-day becomes, through repetition, character to-morrow. We have noted that the growth and development of character is determined largely by the nature of the stimuli that surrounds the pupil's life and the response which the pupil makes to these stimuli, instinctive and from without. The teacher, in providing proper stimuli and in guarding and guiding the nature of the stimulation and the pupil's response, is a builder of character. It will be of great practical value, therefore, in order that they may be intelligent in guiding the nature of the stimuli to be provided, for teachers of adolescents to face the fundamental qualities that go to make a balanced, full-rounded development of Christian personality; that they may be in position, as a result, to select intelligently and use teaching materials to the end of building character that is Christian, full-rounded, balanced and abundant.

The following four-fold classification of desirable physical, intellectual, social and religious qualities and their opposites, adapted from a similar general classification in "How to Teach Religion," by Professor George Herbert Betts, pages 19-21, is given for the teacher's study as an aid in selecting and using lesson material with the purpose of meeting the pupil's life needs:

POSITIVE PHYSICAL QUALITIES	NEGATIVE PHYSICAL QUALITIES
1. Free from disease and harmful physical defects.	Diseased, sick, permanent ill-health.
2. Disease resisting ability made possible through proper light, air, food and exercise.	General depletion of physical resources. Over-fed and under-exercised or vice-versa.
3. Strong, vigorous, having good endurance.	Weak, anemic, low vitality.
4. Good physical carriage.	Poor carriage, round-shouldered, etc.
5. Graceful in bodily movements.	Awkward, blundering, ungraceful.
6. Clean, neat, tastefully attired.	Slovenly, untidy, carelessly attired.
7. Open winning face, pleasing voice.	Frowning, severe, repulsive, rasping.
8. Confident attitude, poise, dignity.	Self-effacing, apologetic, bad poise.
9. Free from physical eccentricities.	Distasteful personal mannerisms.
10. Reverence for one's body as the "House of the soul."	Irreverent and wasteful of physical resources.

POSITIVE MENTAL QUALITIES	NEGATIVE MENTAL QUALITIES
1. Open-minded, inquiring, thirsty, easily grasps new view-point.	Closed-minded, argumentative, dull, dogmatic, prejudiced.
2. Just, fair, judicious.	Unjust, partial, unwise, indiscreet.
3. Thorough, accurate, dependable.	Superficial, inaccurate, unreliable.
4. Resourceful, independent, original.	Resourceless, clinging, imitative.
5. Forceful, vigorous, capable.	Hesitating, weak, incapable.

POSITIVE MENTAL QUALITIES	NEGATIVE MENTAL QUALITIES
6. Decisive, able to form judgments.	Wavering, unable to discriminate.
7. Methodical, logical, consistent.	Disorderly, illogical, inconsistent.
8. Punctual, truthful, honest, sincere.	Habitually tardy, untruthful, dishonest, insincere.
9. Tractable, teachable, coöperative.	Heady, stubborn, uncoöperative.
10. Courageous, daring, possessing convictions, creative.	Cowardly, weak, conforming, lacking independence of thought, conventional.

POSITIVE SOCIAL QUALITIES	NEGATIVE SOCIAL QUALITIES
1. Agreeable, friendly, amiable.	Disagreeable, unfriendly, unsociable.
2. Cheerful, joyous, enthusiastic.	Gloomy, morose, without a radiating glow.
3. Modest, calm, democratic.	Egotistical, vain, autocratic.
4. Congenial, responsive, affable.	Cold, unresponsive, uninviting.
5. Kind, courteous, tactful.	Cruel, crude, untactful.
6. Sympathetic, tolerant, patient.	Snobbish, opinionated, irritable.
7. Poised, self-assured, self-controlled.	Erratic, vacillating, easily led.
8. Altruistic, given to service.	Selfish, lacking the "for others" motive.
9. Loyal to individuals and organizations.	Disloyal, uncertain, lacking dependability.
10. High ideals, worthy, exalted.	Low standards, base, contemptible.

POSITIVE RELIGIOUS QUALITIES	NEGATIVE RELIGIOUS QUALITIES
1. Loving, generous, open-hearted.	Resentful, stingy, selfish.
2. Honorable, open, honest.	Low standards of honor and truth.
3. Forgiving, long-suffering, willing to go the "second mile."	Unforgiving, bitter, an "eye for an eye and a tooth for a tooth" type.
4. Spiritual responsiveness, strong and steadfast.	Spiritually unresponsive, inconsistent.

POSITIVE RELIGIOUS QUALITIES	NEGATIVE RELIGIOUS QUALITIES
5. Christ controlled, peaceful, serene.	Self-centered, quarrelsome, excitable.
6. Increasing triumph over sin.	Frequent falling before temptation.
7. Abiding faith in God as a near inspiring reality.	God distant, unreal, hard to approach.
8. Prayer life warm, natural and satisfying.	Prayer life cold, formal, of little comfort.
9. An urge to win others to a living faith in Christianity.	Personal influence small, weak, negative.
10. An unshakable faith in the great fundamentals of Christianity.	Lacking in foundation for an abiding faith.

It is, of course, impossible rigidly to classify attitudes or qualities in any arbitrary four-fold or forty-fold way. Life functions always as a unit, and it is therefore impossible for any one to indicate just how much of any attitude or quality is physical, intellectual, social or religious. There are, however, certain desirable attitudes or qualities that we think of immediately when we consider Christianity in terms of physical life development. There are certain other qualities that we readily identify as intellectual in their dominant appeal. Still other qualities come to our mind when we consider social life development and relationships; and still others that readily connect themselves with the more intimate, personal growth of one's life in the realm of religious responsiveness.

The teacher must teach the whole boy and the whole girl at one and the same time; but no real teacher ever attempts to focus the thinking of a group of boys and girls on all phases of truth, all kinds of character qualities, all types of behavior that are desirable at one and the same time. Real teachers select lesson materials and the specific lesson aim or objective with the needs of particular pupils in mind.

The primary aim of religious education is not to teach the Bible, especially the life and teachings of Jesus, as an end in itself; but always as a means to the end of producing followers of Christ heroic enough to try to live daily the ideals of Jesus. The goal of Christian education is Christ-like character. This goal is not reached when boys and girls know about Jesus, or even when they have committed themselves to Him by formally uniting with the Church. It is reached when young people live habitually the ideals of Jesus in all life's situations and relationships. Understanding does not constitute living the Jesus way. Explaining Jesus' life and personality is not our ultimate task; but so to enshrine Christ in the thinking, feeling and willing of young people as to enable them to radiate His glow in their daily lives,—this is the goal, the end, the objective of religious education.

Embedded in all teaching material that is to have permanent value in the building of Christian character there is a spiritual truth, a dynamic idea, a vital principle of life that assimilated and appropriated by the pupil will develop within him attitudes and ideals that are dynamic in the motivation and building of personality that is Christian. The teacher's task is to discover that vital, dynamic truth and to present it in so vivid a way as to make appropriation spontaneous, easy, natural.

MATERIALS OF CHRISTIAN EDUCATION

The materials of Christian education may be roughly divided into five classes:

(1) *Human life,* made in the image of God, endowed with well-nigh limitless capacity for development, dynamic, creative, struggling for abundant self-realization.

(2) *God's world,*—the God concept of a universe building enterprise, revealed in the natural world and running like a thread throughout the Old and New Testament. "In the beginning God created the heavens and the earth," and "My Father worketh until now, and I work."

(3) *God's leading of the peoples of olden times,*—the Jewish Scriptures.

(4) *God incarnate in Christ, his only begotten Son.* The Christian Scriptures,—the life and teachings of Jesus, and the establishment and growth of the early church.

(5) *The "kingdom of Heaven" concept of Jesus.* Organized Christianity at work in the world to-day building the Kingdom of Heaven, "the democracy of God." This will include the history of the church, the modern reformation, christianizing the social order and the entire modern missionary enterprise.

If the teacher's conception of Christianity stops with the book of Revelation, it will be well-nigh impossible to become a dynamic, life-giving, "builder of personality" with youth. The achievement of a world Kingdom of God that is to redeem the entire life of the world individual and social, is the mission of the Church of the living God. All those who served yesterday, to-day and in the unborn to-morrows are linked together in this mighty Christian enterprise. The teacher that cannot see God through Christ and his church progressively reconciling the world to himself fails to understand the message of Christianity in its entirety, and closes a whole field of the most dynamic material possible in building of personality in the image of the living Son of the living God.

The teacher that teaches must know the materials of Christian education. One cannot teach until one does

know; and always the knowledge and mastery of materials must be much broader and fuller than the particular lessons we are to teach. The teacher that teaches must know (1) human life with its inborn urge for abundant self-realization, its capacities and tendencies, its passions and purposes, its struggles and achievements, its individual and social responsibilities and relationships that in themselves are important educational factors.

The teacher that teaches must know (2) something of God's world. In these days of scientific research and investigation, the teacher that would inspire and challenge youth must not be ignorant of the world of knowledge that lies in the field of astronomy, astrology, botany and biology. Such books as *Trees, Stars and Birds*, Mosely; *Astronomy with the Naked Eye,* Serviss; *Field and Flowers,* Mathews; *Animal Heroes,* Seton, will bring to the teacher's aid an entirely new field of illustration, inspiration and challenge.

The teacher that teaches must know (3) the Jewish Scriptures. Something of the life and times of the Hebrew people and of the life situations that produced the body of literature which we think of as the Old Covenant or Old Testament. It is impossible rightly to see or know Jesus without a thorough and complete study of the entire period of Jewish history and Jewish Scriptures.

The teacher that teaches must know (4) the Christian Scriptures,—the revelation of God's incarnation of himself in his only begotten Son. The life of Jesus, the teachings of Jesus, the origin, growth and development of the early church including the writings of the early followers of Jesus contain the finest materials in the world for the motivation of attitudes and the formation of life ideals. Every church-school teacher's reading ought regularly to

include one or more books in this field. The following source materials will be of value to teachers in making a fairly exhaustive study of these two types of materials:

The One Volume Commentary, Dummelow.
Bible Dictionary, Hastings or Davis.
Our Sixty-six Sacred Books, or *How We Got Our Bible,* Rice.
Hours with the Bible, Geikie.
Representative Men of the Bible, Matheson (two volumes).
Representative Women of the Bible, Matheson.
Representative Men of the New Testament, Matheson.
Studies of the Portrait of Christ, Matheson (two volumes).
Old Testament Characters, Geikie.
Life and Times of the Messiah, Edersheim.
Orientalisms in Bible Lands, Rice.
On Holy Ground, Worcester.
In the Master's Country, Tarbell.
Life of Christ, Farrar or Stalker.
The Character Christ, Fact or Fiction, Lhamon.
The Manhood of the Master, Fosdick.
The Social Principles of Jesus, Rauschenbusch.
Jesus' Ideals of Living, Fiske.
A Living Book for a Living Age, Hough.
The Life of Paul, Farrar or Stalker.
The Pauline Epistles, Hayes.
The Story of Jesus Christ, Phelps.
The Jesus of History, Glover.
Ben Hur, A Tale of the Christ, Wallace.

The Bible is the great source book of motivation materials in cultivating desirable attitudes and qualities. Professor Betts says of it,—"The Bible is history, literature, treatise on morals, philosophy, repository of spiritual wisdom, a handbook of inspiration and guidance of the highest life man has in any age conceived." [1] To master the Bible teachers must possess not only a knowledge of the

[1] *How to Teach Religion,* p. 23.

life and times of the Bible; but the prophetic vision to see God's world, and the Kingdom of Heaven ideal of Jesus being progressively realized through the church in its modern missionary enterprise.

The teachers that teach must possess (5) the "Kingdom of Heaven" concept of Jesus, and must see the history of the church through the centuries as a continuation of the kingdom building process which He projected into the life of the world. A teacher's reading should include one or two authorities on early church history including the "dark ages" or the period of Roman domination of religious thought; one or two books on the modern reformation; at least one book on the rise and development of the particular communion with which he is affiliated; and numbers of books on the modern missionary enterprise, including the Christianizing of the social order. The following are suggestive: *Faiths of Mankind,* Soper; *The World's Living Religions,* Hume; *The Larger Faith,* Brown; *Training World Christians,* Loveland; *Marks of a World Christian,* Flemming; *Of One Blood,* Speer; *Christianizing the Social Order,* Rauschenbusch; *The Christian and His Money Problems,* Wilson.

AVAILABLE LESSON COURSES

The ideal course of lessons for adolescents, based on the life's needs, situations and problems of youth from the point of view of self-realization of the "abundant life" has not yet been prepared. In the not too distant future we may confidently expect that the International Lesson Committee will outline for the teachers of the youth of the church such a course that will integrate both church-school and week-day religious education. This ideal

course will be (1) *pupil centered* in that it will face what adolescent boys and girls desire and need to develop within themselves, Christian attitudes of thought and behavior; it will be (2) *Christ centered,* because in Him is all the fullness of the Godhead, personalized; and it will be (3) *service centered* in that it will face the world in which the pupils of to-day must live, and their share in re-making a world that will be dominated and controlled by the spirit of God.

Because this ideal course of lessons has not as yet been prepared, however, provides no excuse for leaders of youth not using present available lesson courses to the best possible advantage. Teachers who are unwilling to master and use with the finest of skill, appreciation and discrimination present lesson courses will be wholly unprepared to use skillfully the ideal course when it shall have been prepared.

Three types of lessons are now available for teachers of youth: (1) the Improved Uniform lesson course; (2) the closely Graded and departmentalized or Group Graded lessons for the early and middle adolescent years; and (3) elective lesson courses from the seventeenth year upward. Of these three types of lesson courses we do not hesitate to say that no real teacher of youth in these days of educational enlightenment is justified in using the ungraded Improved Uniform Lessons. Notwithstanding the fact that both the International Lesson Committee and the editors have made a serious attempt to improve the uniform lessons; it must still be admitted that the content is selected entirely from an adult point of view, and that in the majority of instances it is only remotely, if at all, related to the real life situations and problems of the youth of to-day.

There is a decided agreement of opinion that the International Closely Graded and Group Graded lessons are the best available lessons for the Intermediate (12 to 14 years) and Senior (15 to 17 years). Each of the larger communions has its own group of lesson writers, who have taken the closely graded lesson outlines as they come from the International Lesson Committee and have adapted and elaborated them into the best lesson course at present available for the early and middle adolescent periods.

The International Lesson Committee has approved the principle of elective courses for the later adolescent and adult periods of life. By far the most stimulating types of lesson materials available for young people from the seventeenth year on will be found among these elective lesson courses, which for the most part are available through the various communions in text-book form. These text-book lesson courses differ more in the form and arrangement of the content than in the subject matter itself. Each course usually follows one theme throughout the text; and the courses vary in length from three months to three years. They cover four fields of study primarily,—Bible courses, mission study courses, courses in vocational guidance and evangelism; and courses in training for leadership. The following classified list of elective lesson courses for the later adolescent period is suggestive:

BIBLE COURSES

The Manhood of the Master, Fosdick, Association Press.
Social Principles of Jesus, Rauschenbusch, Association Press.
The Life of Christ, Burgess, University of Chicago Press.
A Living Book for a Living Age, Hough, Abingdon Press.
Christianity in the Apostolic Age, Gilbert, University of Chicago Press.

The Worker and His Bible, Eiselen-Barclay, Abingdon Press.
The Character Christ, Fact or Fiction, Lhamon, Fleming H. Revell Company.
The Pauline Epistles, Hayes, Abingdon Press.
Studies in the Parables of Jesus, Luccock, Abingdon Press.
A Life at Its Best, Edwards-Cutler, Association Press.
How Jesus Met Life Problems, Elliott, Association Press.
Studies of the Books of the Bible, Stevenson, Front Rank Press.
Jesus and the Problems of Life, Weston, The Pilgrim Press.

MISSIONS AND SOCIAL SERVICE

The World's Living Religions, Hume, Scribner.
The Religions of Mankind, Soper, Abingdon Press.
The Clash of Color, Basil Mathews, George H. Doran Company.
Training World Christians, Loveland, Abingdon Press.
Christianizing the Social Order, Rauschenbusch, Association Press.
The Kingdom and the Nations, North, Missionary Education Movement.
Christianity and Economic Problems, Page, Association Press.
Ancient Peoples at New Tasks, Price, Missionary Education Movement.
Christian Ideals in Industry, Johnson-Holt, Abingdon Press.
Christianizing Community Life, Ward-Edwards, Association Press.
India on the March, Clark, Missionary Education Movement.
China's Real Revolution, Hutchinson, M.E.M.
Projects in World Friendship, Lobingier, M.E.M.
The Story of Missions, White, M.E.M.
Makers of a New World (Intermediate), Stowell, M.E.M.
In the Vanguard of a Race, Hammond, M.E.M.

EVANGELISM AND LIFE SERVICE

The Meaning of Service, Fosdick, Association Press.
How God Calls Men, Davis, Abingdon Press.
A Challenge to Life Service, Harris-Robbins, Association Press.
The Christian Family, Darsie, Front Rank Press.
The Human Element in the Making of a Christian, Condé, Scribner.
The Evangelism of Youth, Gage, Judson Press.

The Art of Winning Folks, Darsie, Front Rank Press.
Christian Citizenship in High School. (A Problem study course written by six "Hi-Y Club" students.) George H. Doran Company.

TRAINING FOR LEADERSHIP

Standard Teacher Training Course. (Interdenominational and planned in units of ten or twelve lessons each. A diploma course.)
Training Adolescents in the Church School, Shaver. (A Plan book for the training of leaders in the church based on the project method.) George H. Doran Company.
Dramatization in the Church School, Miller, University of Chicago Press.
How to Produce Plays and Pageants, Russell, Doran.
World Friendships in the Church School, Lobingier, University of Chicago Press.
The Project Principle in Religious Education, Shaver, University of Chicago Press.
Recreation and the Church, Gates, University of Chicago Press.
How to Teach Seniors, Shaver, The Pilgrim Press.
The Why and How of Group Discussion, Elliott, Assn. Press.
Method in Teaching Religion, Betts and Hawthorne, Abingdon Press.
The Curriculum of Religious Education, Bower, Scribner's.

INTERMEDIATE AND SENIOR GRADED LESSONS

The purpose of the Graded Lessons as set forth by the International Lesson Committee may be briefly stated as follows:

"To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God, as he has revealed himself to us in nature and in Christ.
2. To exercise towards God, the Father and his Son, Jesus

Christ, our Savior and Lord, trust, obedience and worship.

3. To know and do our duty to others.
4. To know and do our duty to ourselves.

Truths are presented in lessons from the Bible and illustrated by lessons from nature and art, from the history of missions and from Christian biography."

The scope of the Intermediate Graded Lessons for twelve-year-old pupils covers the entire Book of Mark, together with a study of Acts of Apostles. The summer lessons are correlated in harmony with the principle that usually determines the summer courses. The lessons for thirteen-year-old pupils consist of biographical studies in the Old Testament; and for fourteen-year-old pupils of biographical studies of Jesus, his companions, early Christian leaders and their helpers. These studies are arranged in chronological order; and a selected number of biblical masterpieces are indicated for memorizing. In addition to this memory work the pupils are encouraged to read selections from the Bible and other literature as collateral reading.

The basic interest of Intermediate pupils is in personalities. The effective teacher of the graded lesson course will present the life stories of these men and women of the Bible so that boys and girls will see in these characters the embodiment of lofty ideals. The pupils should develop a deep appreciation of the Bible as the major source of religious inspiration. Through acquaintance with the great personalities of that Book youth will find the key to true living. The Intermediate lessons are rich in illustrative materials. The text-books for both teachers and pupils are planned to show how life principles involved in biblical incidents have been lived by various

men and women. Ancient and modern characters are compared, and through these comparisons pupils are stimulated to strive to embody within themselves high ideals and principles of living. The chief watchword in the course is thoroughness. Slipshod work has no place in religious education. Accurate, useful knowledge is fundamental to character building. In order that pupils may know the lesson content thoroughly, not only are definite suggestions given as to methods of drill and review; but special emphasis is placed upon biblical geography, so that pupils will be able to visualize the places where great events occurred. Familiarity with the land of the Book is necessary to appreciation of incidents and people of the Book. Therefore map work has an important place in teaching Intermediate pupils.

The Intermediate course provides for a discriminating balance between instruction and expression. Pupils will not have time during the limited period of the Church-school hour for adequate expressional activities. Wise teachers will interest the pupils in through-the-week projects, dramatization of Bible stories and service activities. Notebook work is one of the most fruitful means of encouraging pupil activity, because it gives opportunity for individual self-expression. It aids the teacher in correcting misapprehensions and in observing the effectiveness of his teaching in addition to aiding the pupil in organizing his thinking. Map studies, illustrative drawings, art pictures, written Scripture passages, outlines, special references, poetry and hymns, and compositions based on the lesson discussion should be included in the pupil's project work. The dramatization of Bible stories is an important type of pupil expression. The dramatic instinct is strong in young people and should be used to

the glory of God. The average teacher with the aid of such books as *Dramatization and the Church School* by Miller will find it easy to lead the class in the dramatizing of simple Bible stories. Service projects make religious ideals practical, habitual modes of expression in the pupil's life, and are therefore essential to effective religious education. The pupils must do Christian deeds, individually and together, if developed Christian character is to result.

The test of development is always to be found in the life and conduct of pupils, as they grow from year to year in Christian behavior. There are, however, some things in the course of study that ought to become a part of the permanent life equipment of boys and girls if the "fruitful knowledge" aim to which Professor Betts refers is to result. The department superintendent and teachers of Intermediate classes should go through the course of study in advance and determine what items in the curriculum should become a part of the permanent mental and emotional equipment of pupils in order that they may know whether or not boys and girls are growing in their knowledge and use of the Bible as a source of Christian ideals of living. The following standard based on the Intermediate Graded Lessons is suggestive:

FIRST YEAR

First and Second Quarters

THEME I: THE GOSPEL OF MARK

Memory work: Mark 10: 14; Matthew 10: 28; Luke 9: 23; Mark 10: 45; 12: 29-31.

Maps: Palestine in the time of Christ. Locate the principle events in connection with the life of Jesus.

Outline: A brief outline of the Life of Christ as told in the book of Mark.
Character sketches: Jesus; Nicodemus, John 3: 1-21; and Peter.
Parables: The Good Samaritan.
Stories: Tell the story of the Feeding of the Five Thousand.
Themes: Teachings of Jesus.
Jesus Healing the Sick.
Helping the Needy.
Jesus' Resurrection.

Third Quarter

Theme II: Studies in the Acts

Memory work: Matthew 6: 4; 5: 10; II Timothy 4: 7-8.
Maps: Journeys of Paul. Trace on the map the first missionary journey of Paul.
Outline: A brief outline of the life of Paul, and of the History of the Church.
Character sketches: Paul, the Student; Paul, the Persecutor; Paul, the Convert; Paul, the Missionary; Paul, the Author; Paul, the Prisoner. (Six brief ones, or a longer one covering the six periods of his life.)
Themes: Paul's Companions.

Fourth Quarter

Theme III: Winning Others for God; IV: The Bible the Word of God

Memory work: John 14: 2; 3: 16; 15: 12. Books of the Bible by Divisions.
Stories: Tell the story of (1) The Woman of Samaria; (2) Paul's Conversion of the Philippian Jailor.
Character sketches: Andrew and Philip.
Themes: Why I Believe the Bible is the Word of God.
Why I Believe that Jesus is the Christ, the Son of God.
What I can do to win some one for God.

SECOND YEAR

First, Second and Third Quarters

THEME I: BIOGRAPHICAL STUDIES IN THE OLD TESTAMENT

Memory work: Hebrews 11: 6; Psalm 27; Isaiah 2: 4. Name 16 leading characters of the Old Testament.

Outline: History of the Old Testament by characters.

Maps: The Old Testament world; the United Kingdom; the Divided Kingdom.

Character sketches: Adam, Noah, Abraham, Joseph, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Elijah, Isaiah, Jeremiah, Daniel and Nehemiah. (Select three favorites, one for each quarter.)

Stories: Tell in your own words the stories of Ruth, of Joseph, of Esther.

Themes: Three favorite characters: An example of Faith, of Truth, of Loyalty.

Fourth Quarter

THEME I: BEING A CHRISTIAN

Memory work: Galatians 5: 22-23; II Timothy 2: 15; 3: 14-17; Matt. 11: 28-30; Phil. 4: 13; John 3: 16; James 1: 17; I Cor. 10: 12-13; John 14: 1-4, 15, 21, 27; 12: 7, 12-14.

Learn the words and music to:

"Holy, Holy, Holy."
"Stand Up, Stand Up, for Jesus."
"The King of Love, My Shepherd Is."
"I Need Thee Every Hour."
"My Faith Looks Up To Thee."
"Fling Out the Banner."
"He Leadeth Me."
"We've a Story to Tell to the Nations."

Maps: None.
Outlines: None.
Character sketches: Martin Luther, Frances Willard, Albert L. Shelton.
Stories: Tell in your own words the story of Mary and Martha; of the Rich Young Ruler.
Themes: "What Must I Do to Be a Christian?" (If a Christian, "What Must I Do to Be a Better Christian?")
"Being a Christian, at Home, at School, at Play."

THIRD YEAR

First and Second Quarters

Theme I: Jesus, the Master of Men; Theme II: Companions of Jesus

Memory work: John 14: 21; 14: 27; I Cor. Chapter 13.
Authors of the Books of the New Testament.
Map: Palestine in the Time of Christ. (Locate important events in the life of Jesus.)
Character sketches: Of Jesus, Peter, Andrew, Mary Magdalene, John, the Beloved Disciple.
Stories: Tell in your own words the story of (1) Jesus Mastering Death; (2) Jesus' Friends. (Choose your favorite.)
Themes: "Jesus' Friends."
"Striving to be like Jesus."
"Traits of an Ideal Companion."

Third and Fourth Quarters

Theme III: Early Christian Leaders

Memory work: James 1: 17; 4: 17; Luke 9: 10.
Maps: Showing the growth of the Church in Palestine; Growth of the Church outside of Palestine. (Paul's Missionary journeys.)

Stories: Paul's conversion; Aquila and Priscilla.
Character sketches: Of Paul; of James; of Stephen; of Philip; of Barnabas.
Outline: Of the life and work of John the Baptist; of Paul's life and work.
Themes: "Paul's Helpers."
"Christian Leaders of Today."
"Preparation for Future Leadership."

Pupils in the Senior department of the modern Church-school are of High School age. The majority of them will be either in Senior High School or already at work in the world's life. They have as a result new interests in life and new attitudes toward its problems. The lessons for fifteen-year-old pupils seek to make them intimately acquainted with the life and personality of Jesus through a harmonic study of the four Gospel narratives. The biographical method followed during the second and third years of the Intermediate course is in this year's lessons applied to the life of the man, Christ Jesus. It differs from the historical in that it aims to reveal the inner life of Jesus and to trace the characteristics, motives, and achievements of that life, rather than to present continuous historical material. It is confidently expected that the faithful and reverent teaching of these lessons to fifteen-year-old pupils, by teachers themselves followers of Christ, will result in the free surrender of the pupil to Jesus Christ as his Savior, and the Lord of his life.

The lessons for sixteen-year-old pupils undertake to discuss with them the problems of Christian living, the church, and the Word of God to the end that they may be led into a sympathetic and intelligent attitude toward the church, and to feel the responsibilities of church membership.

The lessons for seventeen-year-old pupils help them to look upon the world as a field for Christian service. This course seeks to help the pupil to come into a realization of the claims of Christ, as Savior and Lord, and of service as the true basis of successful living.

In the Senior, as in the Intermediate Department, there needs to be a definite standard of content, which through study is to become the permanent possession of young people, if the "fruitful knowledge" aim is to be realized. Young people need to face the fact that the Bible is to be studied and understood just as any other text-book. Jesus said, "Know the truth, and the truth shall make you free." The application of mental energy to the mastery of Biblical literature is as essential as to chemistry, Latin, mathematics or any other subject. Young people need to be helped to realize that mediocrity of thinking and indolence of action have no place in the program of the Kingdom of God. The following standard of required work based on the Senior Graded lessons is suggestive:

I. Memory Work: [2]
   1. To be correlated with the harmonic study of the "Life of Christ."
      (1) First quarter: John 3: 16-21; 14: 1-12.
      (2) Second quarter: Acts 1: 34-43; Phil. 2: 5-11.
      (3) Third quarter: Isa. 52: 13–53: 12.
      (4) Fourth quarter: John 14: 21-24; I Peter 1: 3-9; Rev. 5: 9-13.
   2. To be correlated with the theme, "Studies in Christian Living."
      (1) First quarter: I Cor. 13.
      (2) Second quarter: Col. 1: 9-11; II Tim. 3: 14-17; 2: 15.

[2] *Youth and the Church,* Maus, pp. 89-90.

(3) Third quarter: John 17: 20-23.
(4) Fourth quarter: Review of Books of Bible (both Old and New Testaments with contents, briefly).

3. To be correlated with the study of "The World a Field for Christian Service."
(1) First quarter: Memorize the hymn, "Where Cross the Crowded Ways of Life," by North.
(2) Second quarter: Acts 22: 1-21; II Cor. 11: 21–12: 1; Gal. 1: 11–2: 10.
(3) "The Sermon on the Mount," Matt. Chapters 5–7.
(4) Fourth quarter: Tell in your own words the story of Ruth. Give ten Christian proverbs from the Book of James.

II. Outlines:
1. Give in outline the story of the Life of Christ.
2. Trace on an outline map one of the journeys of Christ, indicate the points visited and what happened at each point.
3. Outline the contents of the Books of Ruth and James.

III. Themes: (Not over five hundred words.)
1. The World's Supreme Hero.
2. Why I Believe the Bible to be the Word of God.
3. The Christian Life and Popular Amusements.
Reasons for Accepting Jesus Christ as a Personal Friend and Savior.

QUESTIONS FOR STUDY AND DISCUSSION

1. Of what value is a fourfold study of positive and negative character qualities in the selection and use of lesson materials?
2. (a) Into what classes may the materials of Christian Education be roughly divided? (b) Are these classes sufficiently comprehensive to meet the needs of the entire life situations and problems of youth? (c) What additional fields of knowledge and experience would you include?
3. Why is it essential that a teacher's knowledge be broader

and fuller than the content of the lessons to be taught? What fields of knowledge and experience should be included in the teacher's study?

4. Why is the Bible the great source book of materials for cultivating desirable attitudes and qualities?
5. Discuss the types of lesson materials at present available for the youth of the church.
6. Which of these types of lesson material do you regard as best for Intermediates and Seniors? Why?
7. What type of lesson material do you regard as best for older young people.
8. Discuss the range of materials included in available elective lesson courses for young people.
9. What is the scope of Biblical material included in the Intermediate Graded lesson course?
10. What types of lesson projects should be used with the Intermediate Graded Lessons?
11. (a) Of what importance is a definite standard of required work in the Intermediate years? (b) What is your evaluation of the suggested Standard of Required Work for Intermediates given on pages 48-52 of Chapter II?
12. What scope of Biblical material is covered in the Senior Graded Lesson course?
13. (a) Is a definite standard of required work desirable for Senior pupils? Why? (b) What are the points of strength and weakness in the suggested Standard of Required Work for the Senior Graded Lessons given on pages 53-54 of Chapter II?

CHAPTER III

Knowing the Technique of Teaching

In the preceding chapters we have considered the fundamental importance of the teacher's knowing the pupils, and the materials of Christian education. In this chapter we shall consider that other equally important item in the teacher's preparation,—knowledge of the technique of teaching.

The task of the Sunday school teacher is to find where the great principles of life embedded in the curriculum touch the problems of young people in their present-day form. To do this in a masterly way, teachers must know, not only boys and girls and lesson materials; but they must be able so to command and use teaching methods as to stimulate in a vigorous way the pupil's response to lesson stimuli.

WHAT IS TEACHING?

Before we can consider intelligently the principles that underlie successful technique in teaching we must define and clarify in our own thinking what we mean by the teaching process. Teaching is more than imparting knowledge. It has to do with stimulating pupils to feel, to think and to act purposefully and wholeheartedly in the solution of problems that have educative value for them now and in the years that lie immediately ahead. According to the new psychology teaching is the process of guiding and directing the stimulation and response of

pupils in making new adjustments, in acquiring new ideas and attitudes, and in completing neurone circuits essential to new modes of behavior. Methods of teaching in which the activity of the pupils is limited to receiving impressions have been discarded as unsatisfactory because such impressions quickly lose their force. Their meaning is never really discovered and appropriated by the pupil to the extent that new neurone circuits are completed. Intelligent, purposeful teaching includes the idea of at least two persons both actively and wholeheartedly coöperating in the solution of problems that have educative value for the pupil. With this conception of what teaching really is, let us consider the principles that must guide us in the teaching process.

BASIC PRINCIPLES THAT UNDERLIE SUCCESSFUL TEACHING

Professor Weigle calls our attention to four principles fundamental to the teaching process: "(1) *the principle of self-activity;* (2) *the principle of apperception;* (3) *the principle of adaptation;* and (4) *the principle of organization.*" [1] Let us consider the application of these four principles to the technique of teaching the youth of the church.

THE PRINCIPLE OF SELF-ACTIVITY

The fundamental principle in the growth and development of personality is ACTIVITY. "Life becomes, learns both to know and to do, by doing." Doctor Littlefield notes: "The aim of all true education is to put the indi-

[1] *A Study of the Teacher,* pp. 87-88.

vidual into possession of all his powers. Inasmuch as activity is the fundamental law in human development, the method by which one comes into possession of his powers is self-expression. The forms of self-activity are as varied as the phases of life itself; for this law of activity applies to every faculty of the soul. The material world in which we live,—the home, the church, the school, the community, etc.—is the environment in which this self-activity finds expression." [2]

There is no learning without mental activity on the part of the pupil. In other words "no teaching without learning." The teacher's task is to stimulate the pupil's mental activity. No teacher can put ideas into a pupil's mind. All we can do is to present in words (symbols) ideas and ideals that are our own; and to present these ideas and ideals in such a way as to stimulate response on the part of the pupil. If the pupil does not feel, think, act, as a result of lesson development, then one or more of three conditions is evident: (1) the materials of education are not adapted to the needs, interests, and problems of the pupils; (2) the teacher is not living in the world and thinking in the terms of the pupils he is trying to teach. That is, the teacher is not bringing out of the lesson its intrinsic life interest and value for youth. He is not sufficiently familiar with the needs, interests and problems of youth to find the "points of contact" between lesson materials and life needs; or (3) the method of lesson presentation is not adapted to the age, capacity and development of pupils. If lesson materials are graded and adapted to the needs of pupils; if teachers are bringing out of the lesson material its intrinsic life value for pupils; if teaching methods are adapted to the capacity,

[2] *Handwork in the Sunday School*, p. 2.

interests, and development of pupils, the normal result will be ACTIVITY. It cannot be otherwise, for with the pupil to feel, to think, is to act.

Teaching succeeds, therefore, only in so far as it enlists the activity of the pupil. In order that we may know that our teaching is enlisting self-activity the pupil must in some way express results. This at once determines the matter of pupil participation in lesson development. The pupil cannot be taught if he is mentally passive. God himself cannot grow a passive person. The pupil must act. The teacher's task is to study, prepare and present lesson materials in such a way as to stimulate pupil activity. The character of the pupil's response is the measure of the teacher's effectiveness in teaching. In stimulating the pupil's activity the teacher must use the social-motive approach. He must create situations that call forth natural, spontaneous responses on the part of the pupil; and in doing this he will find the social motive a mighty factor. Through debates, dramatizations, story analysis and telling, surveys, journeys of discovery and other forms of social and service projects, youth must be led into normal and vital natural responses if the highest type of mental activity and training is to result.

Dewey holds that mind is the instrument by which we overcome obstacles and that mental activity takes place only when action is checked. If this conception is true, and it is as we recognize in the old adage,—"necessity is the mother of invention"; then the teacher's province is to introduce problems which will check the thinking of young people and thereby stimulate them to study, observation and research. For illustration, a class of teenage girls that apparently exhibited no interest in "Rebekah, the Far-Seeing," were challenged into a live,

vital interest in the story of this Bible woman's life through a journey of discovery into the life of "The Bride Who Looked Ahead." To one group in the class was assigned the task of discovering her first interest in the groom. To another group the motives that entered into her decision to go with this strange servant into the distant land of Canaan. To another group was given the task of discovering her dowry; to another, her first meeting with Isaac; and to still another the story of their married life. Certain it is that success will attend the work of that teacher that knows how to stimulate the pupil's activity naturally through the use of the social motive in education.

The principle of self-activity applies alike to every method of recitation. The teacher that does not plan regularly to enlist the activity of pupils in reporting on assignments and projects, entering into lesson discussion, participating in lesson development, is the enemy of youth. We learn to do, by doing, not by listening to a digest on some lesson by a lecture-method type of teacher. Youth learns to study by studying; he learns to serve through the rendering of service in the home, church, community and world; and he can learn in no other way. For this reason it is of paramount importance that teachers know "how to teach." When you know what you are to teach, and whom you are to teach, you are still unprepared to do your part in the threefold teaching process until you know "how you are to teach."

Study the positive character qualities listed in Chapter II with the particular needs, interests and problems of your pupils in mind. Desirable physical, intellectual, social and religious qualities can be acquired only through the application of the principle of self-activity. Study

the lesson materials you are to teach in the light of these desirable character qualities. Indicate by placing before each lesson the particular character qualities to which it can be made to contribute development through the principle of self-activity.

From your personal study of the individual members of your class suggested in Chapter I, list the particular problems and needs of your pupils. Study the lessons you are to teach in the light of these needs and problems. Indicate in some way lessons that can be made to contribute in a specific way to the needs of individual pupils. Consider the types of activity responses that your pupils should give to particular lessons. Plan the development of each lesson in such a way as to enlist the pupil's self-activity.

THE PRINCIPLE OF APPERCEPTION

Apperception is a much used word. Some teachers have a clear-cut mental impression of what is meant by this term, and others have a rather vague, indefinite idea that it has something to do with the process of teaching. What then does apperception mean? Perception means seeing with understanding. Apperception carries with it the additional meaning of appropriating, assimilating, and making one's own.

Truth cannot be transferred bodily from one mind to another. It must be both perceived (understood) and apperceived (appropriated, made a part of the pupil's own mental state). The problem of the teacher lies in sharing ideas with the pupil in such a way as to make it possible for the pupil to apperceive, appropriate, make his own. How then can a teacher make the pupil the mental pos-

sessor of the treasures of his mind? The pupil never makes an idea out of wholly new material. He understands and appropriates (apperceives) by relating new ideas to old ones. The pupil's instincts, habits, and old ideas enter into interpreting and determining the meaning of every new impression. The agencies employed in this transfer of thoughts are words, gestures and visible objects,—pictures, posters, drawings, etc. But objects, like words, are merely symbols for the idea and not the idea itself. The pupil must build up his own ideas and ideals from the words he hears the teacher express and the ideals he sees the teacher incarnate.

In the story of "Patsy" by Kate Douglas Wiggin, you will recall that Patsy's teacher tried to reveal to him what the Heavenly Father was like by using his own earthly father as an illustration. When she had finished what she thought was a clear and beautiful presentation of the heart and mind of God to that little crippled boy, Patsy exclaimed, "Yer betche if God's like earthly fathers I don't want any of him. Mine kicked me down three flights of stairs, and I've never been well since." In Patsy's mental life the word "father" was associated with cruelty, viciousness, inhumanity. He could not apperceive God (appropriate the idea of God) as a Heavenly Father to be loved, trusted and confided in, in terms of his previously acquired knowledge and experience with "fathers." How clearly this incident emphasizes the importance of the teacher's knowing the pupil's background of life, interests, needs and problems, in order that he may be sure that the pupil is getting from the ideas he presents, the meaning intended. The teacher must live in the world, and think in the terms of the pupils he is to teach, in order that he may present truth in terms of the pupil's

own knowledge and experience; otherwise it will be wholly impossible for the pupil to apperceive.

The teacher must be alert and ready to impart; the pupil must be alert and thirsty to receive; and the teacher and pupil must work together if activity, learning on the part of the pupil is to be the result.

THE PRINCIPLE OF ADAPTATION

Boys and girls and young people are not static beings, they are dynamic,—growing, maturing, enlarging in vision, in interests, in capacities. As this process of growth and development goes on the pupil's experience widens, his instincts ripen in habits of behavior and his capacities mature. Because this is true, vital teaching must strike while the iron is hot. It must seize each succeeding wave of interest while that wave is at its crest. To be able to do this, teachers must know what waves of interest are surging through life during the various stages of adolescent development.

What are the vital waves of interest that are surging through the heart-life of adolescents? What are the fields in which their greatest problems lie? The following list will be suggestive to teachers of adolescents who seriously want to make a real study of the dominant interests in boy and girl life:

(1) *The problem of what to do with one's life?* The career motive is not only of absorbing interest and importance to adolescents; it is also one of the basic factors in the building of Christian personality. Lessons that offer practical guidance along the line of becoming vocationally efficient find an immediate response in the heart of youth.

(2) *The problem of economic independence.* The question of earning one's own living and of spending one's own money is a vital problem and of general interest to youth. They need the Christian concept of stewardship of the whole of life,—time, money, talent, and aspirations. They need to know that one cannot be a spendthrift (a waster) of time, talent, and money and be a Christian.

(3) *The desire for social contacts.* The rapid maturing of the social instincts create an immediate interest and response in the field of right social attitudes and conduct. Young people need guidance in correct social behavior from the Christian point of view. They need to know and appreciate Jesus' ideal in making social contacts. Before they can recommend their Christ, they must recommend themselves; and in order to recommend themselves right ideals of Christian social behavior must be acquired.

(4) *Interest in physical health and efficiency.* The question of physical health and efficiency strikes an immediate responsiveness in the heart of youth. All young people aspire to be physically fit. Only a small per cent of them know how to become physically fit, or are intelligently on the way to permanent physical efficiency. Youth needs to know that Christian personality cannot find its most vital expression in a body with depleted physical resources.

(5) *Desire for mental efficiency.* Youth needs to face the fact that to be a Christian in the highest sense means developed intellectual life. Jesus said,—"Know the truth and the truth shall make you free." The surest way to overcome the carnal, to inhibit lower physical urges is to develop the intellectual areas of one's personality.

(6) *Adequate recreational (avocational) expression.* What to do with one's free time is one of the all-absorbing problems of youth. Some one has said, "that what one does, when one is free to do what he wants to do, is far more determinative in the making of character, than what one does under the direction of others in school or vocational life." The play program of a Christian is a very important matter. What to do with the surplus time and energy not needed in making a living, provides one of the gravest problems of youth. Some one has said that the realization of the Kingdom of God is ultimately to be achieved through conserving the leisure time, surplus energy, spare money and uninvested ability of the so-called Christians of the world.

(7) *Anticipation of family relationships.* The rapid maturation of the sex and home building instincts in adolescence creates a spontaneous interest in all the problems and relationships of home and home-life. In Young People's Conferences we have found no other one subject that meets a more unanimous response in the heart of youth than the course on the Christian Home. Knowledge of how to build and maintain a happy Christian home is the right of every young person.

(8) *Entering into civic and community social relationships.* The maturing of the social instincts and the widening social environment of youth make the problem of right relationships and responsibilities in the civic and larger social life of the community through clubs, lodges, fraternities, etc., of immediate interest to young people. They need to face these new responsibilities from the viewpoint of a Christian's relationship to his community.

(9) *Aspirations for right personal relationships toward God, Christ and the Church.* The sensitizing of religious

instincts and aspirations that comes with youth's rebirth; his need of a personal God as a guide, a helper, a friend make the problem of right relationships with God through Christ and his church of paramount importance. Youth needs to be helped to find God in his daily personal life. He is immediately interested in the struggles and achievements of others who have tried to find God and who are attempting to incarnate God in their every day living.

(10) *Recognition of world relationships.* The vision of a world Kingdom of God, a world brotherhood of man, and an ardent desire to have part in the building of this Christian world order fires immediately the passion of youth for ardent self-sacrifice in the service of a great cause. Humanity to come to its highest development of life and personality needs the urge of a great challenge in order to make potential capacity actual. The building of a Christian world order provides youth with this needed challenge.

As teachers of youth face the problem of building lessons from week to week, they must face also the problem of adapting lesson materials to these natural waves of interest that are welling-up in and surging through the hearts of young people. Because the adolescent boy or girl is a different kind of person in each succeeding period of his development, the method of lesson presentation as well as the materials of education must be constantly varied and adapted to meet his changing needs and interests. A study of the lessons you are to teach in the light of these dominant, major interests of youth will make it possible for you to adapt material and method in meeting the life needs of young people.

THE PRINCIPLE OF ORGANIZATION

No single bit of knowledge or experience ever stands alone. It must, in the very nature of the pupil, be related to that which went before and that which is to follow, if it is to be of value to the individual in piecing together his scattered bits of knowledge and experience into a constructive whole. Professor Weigle calls our attention to the fact "that the goal of education cannot be left to the pupil's spontaneous interests and instincts, however largely they determine its matter and its method at any particular stage." The goal of Christian education is developed Christian personality. With this ultimate goal in mind, teaching must aim at such organization of ideas, attitudes and powers within the pupil, as expressing themselves in life and conduct, will produce Christian behavior; and it must work toward the accomplishment of this aim in an orderly, consistent and constructive way.

The application of the principle of organization to the teaching process then, means that for every lesson there must be a specific aim or objective to develop within the pupil some attitude or ideal that will become an element of control in his behavior in the development of Christian personality.

APPLICATION OF TEACHING PRINCIPLES TO LESSON DEVELOPMENT

Skill in the process of teaching is conditioned not only on a teacher's knowledge of the technique of teaching, but on his ability to apply these four fundamental teaching principles to the process of lesson building and development.

The application of the principle of "growth through self-activity" has well-nigh revolutionized public school technique in teaching during the past decade. The application of this principle in the church's school ought to mean in the immediate future the discontinuance altogether of the exclusive use of the lecture-method type of lesson development with adolescent boys and girls and the substitution of the "project approach" in the use of all types of lesson development. It ought to mean that no plan of lesson development will be considered complete that does not face squarely the fact of "how" the pupil's self-activity is to be enlisted in the development, assimilation, and expression of the basic aim, objective or truth that is in the material. It will mean the development of lessons from the life-interest point of view and the active coöperation of teachers and pupils in arriving at conclusions, weighing and evaluating results.

The application of the principle of apperception to teaching technique ought to result in a re-study on the part of teachers of the life, needs and interests of adolescent boys and girls in order that they may be in position to present lessons in terms drawn from the pupil's own knowledge and experience. This re-study ought to result in increased ability to find "points of contact" between the lesson material and the life needs and interests of pupils. It should result in increased interest and attention on the part of pupils, because the lessons are being interpreted in terms of their understanding and experience.

The practical application of the principle of adaptation to a teacher's technique should result in a serious study of the lesson materials now in use with adolescents in the church school. If this material is ungraded, if it has not

been selected with the needs, interests and problems of youth in mind; it means that graded or elective lesson courses and projects should be seriously considered as a substitute for the ungraded Improved Uniform Lessons. The application of the principle of adaptation should also mean a re-study on the part of teachers of lesson materials with the particular needs of individual pupils in mind and the selection of teaching aims and objectives to meet particular needs.

The application of the principle of organization to one's teaching technique should result (1) in the choice for each lesson of a specific aim, objective or truth that is in line with the pupil's needs and interests; (2) the organization of the teaching materials in such a way as to contribute to an orderly and consistent development of the lesson aim or truth; and (3) plans for expression of the lesson aim, objective, or truth in terms of life and conduct.

QUESTIONS FOR STUDY AND DISCUSSION

1. (a) What is teaching? (b) What is included in the teaching process?
2. What are the fundamental principles that underlie successful teaching?
3. What do you understand the principle of "self-activity" to mean?
4. What conditions are evident when there is no self-activity on the part of the pupils during a teaching period?
5. Of what value is a study of positive character qualities and the life needs and interests of young people in enlisting pupil activity?
6. Define apperception. Discuss the process involved on the part of teacher and pupils in apperception.
7. What do you understand the principle of "adaptation" to mean?

8. What are the dominant interests of adolescents; and what is their relation and importance in the choice and use of teaching materials?
9. What do you understand the "principle of organization" to mean?
10. Discuss the application of the four fundamental principles of teaching to lesson development. What will result from an attempt to apply these principles to the teaching process?

BOOKS FOR FURTHER STUDY

How to Teach Religion, Betts.
The Project Principle in Religious Education, Shaver.
The Pupil and the Teacher, Weigle.
A Brief Course in the Teaching Process, Strayer.
Dynamics of Teaching, Tralle.
Method in Teaching Religion, Betts and Hawthorne.
A Social Theory of Religious Education, Coe.
The Curriculum of Religious Education, Bower.

CHAPTER IV

LESSON-BUILDING PRINCIPLES

Educators are agreed that all successful teachers have a definite and yet modifiable plan of building lessons. It is true that no one plan of lesson development will fit alike all types of materials, all methods of presentation, and all kinds of occasions; and yet the teacher with a definite but modifiable method of procedure in building lessons always arrives, while the haphazard, "no method-of-preparation" type of teacher fails. Professor Weigle calls our attention to this fact, "No plan of lesson development is sacred; that all plans must fit the pupils, the materials, and the exigencies of the occasion." Lesson plans must always be sufficiently modifiable to make allowance for the unexpected turn in the lesson, suddenly revealed needs and problems of pupils, or peculiar occasions that demand a shortened teaching period. While this is true, it is equally true that the largest success attends the work of the teacher who has a definite method of procedure in building and developing lessons. The prepared teacher can always make the necessary adjustments far more readily than the teacher who has no plan, and who does not know whither he is trying to lead the group.

LESSON PLANS A MEANS TO AN END

We have noted that the ultimate aim and end of religious education is developed Christian personality, dedi-

cating itself with the vision and consecration of Jesus to the building of the "kingdom of heaven" in the life of the world. Subject matter, important as it is, therefore, must never be made an end in itself; but must always be regarded as an important means in realizing the end. Subject matter must not only be subordinate to the end, but it must be selected with the life needs of pupils in mind. In discussing the fourfold foundation on which all successful teaching rests, Professor Betts calls our attention to "four questions that every teacher must answer, or failing to answer classify himself with the unworthy and incompetent:

"1. What definite aims have I set as the goal of my teaching? What outcome do I seek?

"2. What material or subject matter will best accomplish these aims? What shall I stress and what shall I omit?

"3. How can this material best be organized, or arranged to adapt it to the pupil and his learning? How shall I plan my material?

"4. What shall be my plan or method of presentation of this material to make it achieve its purpose? What is my technique of instruction?" [1]

The first problem that every real teacher must face is to define the immediate aims to be realized through the use of lesson materials in achieving the ultimate goal of Christian education,—developed Christian personality. These immediate aims must be chosen with the life needs, interests and problems of young people in mind; and they must be of such a character as to contribute to the realization of the more general or ultimate aim of Christian

[1] *How to Teach Religion*, p. 42.

education. Having decided, with the needs of the pupils and the lesson materials in mind, what one's aims or objectives should be, the next step in the lesson-building process is to adapt and use lesson materials in such a way as to contribute to the achievement of the aims to be realized. Having adapted the material with the aims to be achieved in mind, the teacher must then master the lesson material, organize and arrange it in such a way as to stimulate the pupil's activity in the learning process. The teacher must decide the question of "how to use" the materials; what to stress and what to omit in order that the aim, objective or truth may be more clearly perceived and appropriated by the pupil. The final step in the lesson-building process is the planning, in detail, the method of presenting the material in order that the aim, objective or truth may be graphically, interestingly and vitally achieved.

Professor Betts calls our attention to the following threefold aim in teaching religion: "(1) *the knowledge aim;* (2) *the attitudes aim;* and (3) *the conduct, or 'skill in living' aim.* All lesson materials that are to meet the life needs of pupils should be evaluated in terms of this threefold aim:

"(1) Does the lesson material provide fruitful knowledge that may be appropriated by the pupil and set at work in his daily life now and in the years that lie immediately ahead?

"(2) Does the material provide stimulation in acquiring right attitudes toward desirable Christian character qualities?

"(3) Does the material have a practical application to the pupil's life and conduct? Does it provide a 'point of contact' in terms of daily living? Does it assist the pupil

in right daily responses to the problems and situations of his life in such a way as to shape Christian behavior?" [2]

In adapting and using lesson materials with this threefold aim in mind, teachers of youth will need to make a careful study of the needs, interests and problems of adolescents in order that they may know,—(1) what kinds of knowledge the pupils need to aid them in their growth now and in the years that lie ahead; (2) what desirable character qualities and attitudes need to be developed to aid youth in Christian thinking and living; and (3) what responses must find expression in the daily life and conduct of pupils if developed Christian behavior is to result from the use of lesson materials. The application of this threefold aim to the life and needs of young people ought, therefore, to mean a re-study of lesson materials from the "fruitful knowledge," the "desirable attitudes," and the self-activity or "right responses" point of view. The application of this threefold aim to the teaching process ought to bespeak a new day both in the individual study and lesson-building plans of teachers of youth.

ORGANIZATION OF LESSON MATERIAL

In the organization of teaching materials for lesson presentation three approaches are possible,—(1) *the logical arrangement,* which places the primary consideration on the logical order of lesson material from an adult point of view; (2) *the chronological arrangement,* which places the primary emphasis on the chronology or historical order of lesson material; and (3) the *"psychological arrangement,"* which places the primary emphasis on the needs of the pupil and arranges the material in the most logical way to meet these needs. Professor Betts calls

[2] *How to Teach Religion,* Chapter III.

our attention to the fact that Jesus, the Master teacher, always used the "psychological approach"; that is, He always began his teachings with the needs and problems, the life interests and situations of his hearers in mind. "With this simple, direct, psychological, homely mode of approach to great themes Jesus made his hearers understand vital lessons, and at the same time showed them how to apply the lessons to their own lives. So throughout all his teaching and preaching; the lesson of the talents, the prodigal son, the workers in the vineyard, the wedding feast, placing the child in the midst of them—all these and many other concrete points of departure illustrate the highest degree of skill in the psychological use of material." [3]

Teachers of youth, who would teach in a vital way, should always use the "psychological approach" in the organization and arrangement of teaching materials. The task of the teacher is to discover in advance what there is in the lesson material that will best meet the needs of the pupil in his life situations and problems to-day and in the years that lie immediately ahead. Then to find the "points of contact" between this lesson material and the life situations of pupils and to use these "points of contact" in such a way that the pupil is stimulated to respond, assimilate, and appropriate to the meeting of his own daily needs, the ideas and truths presented; thus increasing his "fruitful knowledge," assisting him in forming "right attitudes," and in cultivating right behavior responses.

It is through the *pupil's own effort* in responding, assimilating and appropriating that growth and development is to come. The psychological approach will the more easily and readily provoke the pupil's response.

[3] *How to Teach Religion,* Betts, p. 133.

BUILDING THE LESSON [4]

The first step in the process of lesson-building is to begin the preparation of the lesson by fresh study. No matter how many times you may have taught that lesson, you cannot depend upon warmed-over impressions from other years to make vital any lesson in the lives of young people. Begin your study in plenty of time,—a week or ten days in advance of the time you are to teach it. When the lesson is one of a series, it is well to plan the development of the series as a unit, which may mean that the general plan has been determined upon for weeks in advance.

In studying Biblical portions, read the lesson material in your own Bible first, not in the quarterly or handbook; and as you read, picture the story or incident. Suppose you are to teach the lesson, "Jesus Betrayed, Denied and Condemned"—it comes in the International Graded Series for the fifteen-year-old pupils. Before you can make any boy or girl see Christ as he stood there before the high priest, you must see Christ; you must see the high priest; you must see his accusers; you must see that disciple in the outer court, who had said, "Though all men betray thee, yet will I not." With the aid of your imagination you must see all these so clearly that unconsciously, without knowing it, you protrude the scene out before you in a teaching period, so that boys and girls see, not you; but the characters you want them to see. This may mean, it often will mean, that teachers have to drop their Bible and take up an atlas or set of maps and look up something in regard to the geography of the

[4] Reprinted with the permission of the Department of Religious and Missionary Education of the United Christian Missionary Society.

lesson. It may mean that you will have to read up on the manners and customs of the times; but wise teachers never leave the study of the Biblical portion itself, with whatever reference reading they may need to do, until the whole scene passes before their inward eyes like a drama. When you have that kind of a mental picture about what went on in that lesson, you will have what teachers call dramatic atmosphere in teaching. Do you want to know how to get it? Acquire the habit of reading portions of the Bible and then, closing your eyes, visualize the scene.

Later you may read the comments and suggestions given in the teachers' quarterly and the pupils' handbook. Never feel compelled, however, to use the method of development suggested in the teachers' and pupils' helps. If you find the method suggested there an armor in which you can fight, put it on; but if it handicaps you, lay it aside (take your own sling) and build your own lesson.

The next step, after you have mastered the lesson material, is to think the lesson through from the viewpoint of your pupils. Ask yourself the question, What is there in this lesson material that will meet the life needs and life situations of my pupils? With the needs of your pupils and the lesson material in mind, select the central aim, idea or truth that will be most helpful to the life problems of your class. As a rule, there will be only one central truth around which the focus of emphasis centers for each lesson. When this central truth, idea or aim has been determined, then organize the facts of the lesson around it in an orderly and consistent way. In developing the material, the lesson should grow and glow with cumulative interest toward this central thought.

The next step in the process of lesson-building is to find the points of common interest between the life prob-

lems of your pupils and the lesson material. Whether you call these points of common interest your "points of contact" or "attention getters" is not so important as that you know what you are going to use (question, stories, pictures, maps, blackboard sketches, etc.), and how you are going to use them to arrest attention and to approach and relate the lesson materials to the present-day interests and situation of your pupils. There are teachers who would not know a point of common interest from a point of departure, and there is a vast deal of difference between the two. You can tell any kind of a sensational story to teen-age boys and girls and get their attention. You may make it wholly impossible to do the kind of teaching you want to do that day. One cannot use just anything and everything as a point of contact. Good "points of contact" usually have two characteristics: (1) They are in line with the life interests of pupils; and (2) they tend to arouse interest in the direction of the lesson material to be used in the development of the lesson truth, idea or aim.

In planning the approach to the lesson it is usually best to call out what your pupils already know in regard to the lesson, and not to contribute it yourself. It is also well to recall any important facts that have been presented in preceding lessons which are related to the new material. Assignments having to do with the geographical or historical background, that have been previously made, may often be used in a splendid way in approaching the new material to be developed.

The next step that must be thought through in advance is determining the method of presentation to be used in the development of the lesson material. If the lesson is to be developed in the form of an elaborated

story or narrative, with reports on assignments that have been previously made, then the way in which assignments are to be called out and related to the development of the story must be planned with care.

If the lesson is to take the form of creative discussion, then the leading thought questions which are to guide the discussion should be written out. If the teacher is planning to develop the lesson in the form of an outline, with occasional assignments on some point of emphasis, the outline will need to be prepared a week or ten days in advance, so that assignments may be made sufficiently early to make it possible for pupils to coöperate.

If the lesson is to take the form of a recitation, the materials must be arranged for and the individual or group assignments carefully made in advance. Success in the use of this method makes it necessary for teachers to look up all assignments and to be prepared to contribute any that are lacking because of absence or unpreparedness on the part of pupils.

Perhaps you are planning to set your pupils to a first-hand study of the facts of human experience as they have come down to us through the ages, and then to let the pupils draw their own conclusions. If so, the way in which you are to guide and direct the experimentation of the group must be clear in your mind. Usually there will be in every teaching period a high point of interest toward which the lesson (discussional, outline, elaborated story, recitation, project, etc.) grows and glows with cumulative interest.

The next step in the process of lesson building is the application of the principle or truth embedded in the lesson to the life and conduct of the pupils. You have taught an abstract truth, or the concrete message of the life of

some great character that lived centuries ago. Before that abstract truth, or the concrete message of the life of that great character, can have any real value in our times, it must be brought down and related to present-day conditions and problems. Teachers who fail to do this, fail to make vital the teaching process. But one may ask, How can lessons be vitalized through application to present-day problems? By the use of questions, analogy, and illustrations. Show how the missionaries of the cross in modern times have set these great life-giving principles in the Word of God at work in their own lives. Now and then ask a question that does not require an oral or written answer, but that does require an answer at the doors of the conscience. Occasionally use Scripture to confirm the common human experiences of our every-day life.

Teachers will be helped wonderfully in the teaching process by making their own collection of illustrations. It is better, as a rule, to make the collection in a loose-leaf book so that the illustrations may be arranged in an orderly way around lesson material. Glean from newspapers, magazines, missionary publications, reference books, etc.,—prose, poetry, anything and everything that will help you to establish continually points of common interest and to make the abstract concrete through a generous use of illustrative material.

The last step in the process of lesson-building is expression. Inasmuch as no lesson is ever really taught until in some way it becomes a part of human experience, set your pupils at work from week to week, testing their grip on the truths presented. Plan in advance the ways in which you are going to set lessons at work in the life of boys and girls, remembering that no one ever really knows

a truth, however often or interestingly he hears it presented, until in some way he expresses that truth himself.

The following outline of a typical lesson for teen-age girls from the "fruitful knowledge," the "desirable attitudes," and the practical "application to the pupil's life and conduct" point of view is given with the hope that it will be suggestive to teachers of youth as to "how to proceed" at the task of studying, organizing, and presenting lessons with the threefold lesson aim in mind.

Typical Lesson Outlined

A QUEEN WHO USED HER BEAUTY WISELY
(For teen-age girls)

I. Central Aim, Idea or Truths
   1. The sacredness of opportunities, or to show one's individual responsibility for the right use of one's power and capacity.
      (1) "Fruitful knowledge aim":
         (a) Familiarity with the story of Esther.
         (b) Fact that God requires of every one an accounting of his stewardship of time, money, talents, and aspirations.
         (c) That the right use of one's talents is the key to successful living.
      (2) "Desirable attitudes aim":
         (a) Deepened appreciation of capacities and opportunities.
         (b) Respect for social opportunities and responsibilities.
         (c) An enlarged appreciation of "service" as a master life motive.
      (3) "Skill in living, or practical application to personal life and conduct aim":

(a) Resolve to let the "service ideal" become a master life motive.

(b) Dedication of one's talents and opportunities to the service of Christ.

(c) Write down one opportunity that comes to you this week to use your talents in service to others.

II. Biblical Material or Subject Matter to Be Presented:

1. The story of Esther (Chapters 1-10).

(1) Historical setting: [5]

(a) Persian Kings:

Darius—Friend of Daniel and hunter of lions. Had said to him three times a day, "Master, remember the Athenians." Defeated at Marathon.

Xerxes—His son was the Bible Ahasuerus.

(b) Israel, a subject people:

Why?

Were they good citizens or bad?

Patriotism or religion?

(2) Subordinate characters: (Use these as background.)

(a) Ahasuerus,—a weak despot.

(b) Vashti—not willing to pay the price.

(c) Haman—a typical Court Flatterer, gaining favor by informing, telling tales.

(d) Mordecai—the Leader of the Captive Jews.

(3) Character Study of Esther:—"The Queen Who Used Her Beauty Wisely."

(a) Saw that power equaled duty. "Duty is something we cannot afford to let the other fellow do."

(b) Used her own weapons to save her people:

[5] Adapted from *Some Men and Women of the Bible*, Binford, pp. 20-21.

Beauty
Tact
Lovableness
Modesty
} Dedicated in a hazardous situation for the saving of her people.

Would other weapons have reached the heart of Ahasuerus?

Would any other weapons have saved the Jews?

(c) Mordecai believed two truths:

Israel cannot perish. "Deliverance will come."

Providence puts us in places for unselfish ends: "Who know but that thou art come into the Kingdom for such a time as this?"

(d) Esther worshiped Jehovah—God—hence she reflected Him.

"A soul that dares death worships God by service, not by lip."

The book of Esther contains not the name of Jehovah, but his spirit. Compare the message of the book of Esther with Matt. 20: 28, "The Son of Man came not to be ministered unto, but to minister."

2. Pictures: A picture of Esther. One appeared recently in the magazines.

3. Illustrations:

"It is often better to live for a people than to die for them."

"I ask not shelter, but ask to be
With thine own resolute soul endowed,
In time of trial to stand, like Thee,
To front the tempest or face the crowd.
And when Thy glory re-gilds the sky,
The spirit of service to me still give,
For I would be able Thy death to die—
Were I but able Thy life to live."

"Who knows but that America may have come to the Kingdom for such a time as this."

4. Assignments:
   (1) Make the following assignments in advance:
      (a) Persian kings in the time of Nehemiah and Esther.
      Condition of the Jewish people in the time of Darius (Artaxerxes) and Ahasuerus (Xerxes). Something of the extent of the Persian kingdom during these reigns.
      (b) The subordinate characters in the story of Esther:
      Who was Ahasuerus?
      Who was Vashti?
      Who was Haman?
      Who was Mordecai?
      (c) The story, in brief, of Esther's saving her people.

III. Method of Presentation:
1. Points of contact:
   (1) Brief recall of the greatest social affair you ever attended:
      (a) Emphasize the pleasure and profit of meeting people.
      (b) Are your parents concerned with the character of your social opportunities? Do they want you to meet and know the best types of people? Why? Draw out the power and profit of social influence.
   (2) Does God care about our social opportunities and responsibilities?
      (a) Do you think he cares about the way we are gowned on social occasions?
      (b) In the marriage of the King's son (Matt. 22: 1-14) what was Jesus' attitude toward the man who presumed to come to the

wedding without the proper wedding garment on?

(3) Why are we concerned about being properly gowned on social occasions?

(a) Bring out our inborn love of the beautiful.

(b) Does God take pleasure in the beautiful? What in the world of nature around us makes us feel that He does?

(4) Did Jesus during his life and ministry attend social affairs?

(a) Bring out the incident of the first miracle in marriage feast in Cana of Galilee. Other social occasions.

2. Body of the lesson:

(1) Introduce the lesson theme, "A Queen Who Used Her Beauty Wisely," as the story of an unselfish use of social opportunity and power.

(2) Call for reports on assignments:

(a) Persian kings in the time of Nehemiah and Esther, including the condition of the Jewish people in the time of Ahasuerus.

(b) The subordinate characters in the story of Esther.

(c) The story itself briefly told by one of the girls:

EMPHASIZE:

Occasion for mourning among the Jews. What Mordecai did when he knew of the King's decree. Chapter 3: 7-11.

Esther's attempt to cheer Mordecai. How he received her favors. Chapter 4: 4.

Esther learns the cause of the mourning. Chapter 4: 5-9.

Mordecai's charge. Chapter 4: 10-14.

Esther's resolution. Chapter 4: 15–5: 3.

The result: Chapter 5: 3–8: 9.

3. The application:
   (1) Summarization questions:
      (a) Do you think Esther would have been a better woman if she had declined the opportunity of becoming queen?
      Who gave her the beauty and the charm that attracted the King's attention? Was she more likely to use her powers for others and for good, if she became queen? Was Esther likely to be carried away by the pleasure and excitement of being Queen? Does her poise in not being carried away reflect as to the character of her early religious training?
      (b) Does God concern himself with our opportunities? Does he take pleasure in the right use of them? Did you ever think of trying to dress to please him who spoke so feelingly of Solomon and the lilies? Ought we to practice the presence of God with us in our pleasures as well as in our sorrows?
      (c) If we go through life timidly, weakly and ineffectively the fault is neither with our environment, nor our endowment; but with ourselves. Anna Robertson Brown in *What is Worth While* says, "When one sets himself to live a grand and noble life, man cannot interrupt him; and God will not."
      (d) There never was a time in the world's history when women and girls were so much believed in; when so much was expected of them; when they filled such queenly places, as to-day.
      Just as the life of Esther's people rested in her hands, so does the very life of the seed of Christianity rest in the hands of the girlhood and womanhood of to-day.

Ought not girlhood and womanhood everywhere to say with joy and courage,—"Who knows but that we have come into this enlarged kingdom for such a time as this."

(e) Quote illustrations.

4. The expression:
   (1) Ask each girl to write a brief character sketch of Esther, the Queen Who Used Her Beauty Wisely, emphasizing the character qualities that most appeal to her.
   (2) Commit to memory three quotations from the book of Esther, or from the field of poetry that seems to you to embody the "service ideal" as a master life motive.
   (3) Write down at least one opportunity that comes to you this week, as to Esther, to use your individual powers and capacities in service to others.

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the value and importance of having a definite plan of building lessons?
2. What is the relation and importance of having a definite lesson aim, objective or truth?
3. What is the value to teachers and pupils of outlining a threefold teaching aim?
4. In organizing and arranging teaching materials which is the better approach,—the logical, chronological or psychological? Why?
5. What are the essential steps in lesson building?
6. What are some of the more familiar methods by which lesson materials may be developed?
7. What is the value of a detailed lesson outline similar to the typical one suggested on "The Queen Who Used Her Beauty Wisely" (a) to the teacher? (b) to the pupils?
8. With the class you are teaching or one of which you are a member in mind, select one of the following lessons and outline in detail your lesson plan:

(1) Intermediate (second year): "Hezekiah, the King Who Trusted Jehovah." Biblical material: II Kings 18-20; II Chronicles 29-32; Isaiah 36 and 38.

(2) Senior (first year, Lesson VI): "Jesus Resisting Temptation." Biblical material: Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13; John 1: 19-34.

(3) Young People: "The Story of Ruth." Biblical material: Ruth.

BOOKS FOR FURTHER STUDY

How to Teach Religion, Betts.
Dynamics of Teaching, Tralle.
Handwork in the Sunday School, Littlefield.
Graded Social Service, Hutchins.
The Master Teacher, Horne.
Method in Teaching Religion, Betts and Hawthorne.
The Why and How of Group Discussion, Elliott.
A Social Theory of Religious Education, Coe.
The Curriculum of Religious Education, Bower.
The Project Principle in Religious Education, Shaver.

CHAPTER V

The Story Method and Adolescence

Ordinarily we think of the story method as preëminently the method of teaching little children, as indeed it is. The story method, however, should not be limited in its use to the children of the church, because it is a universal teaching method,—it is the vehicle through which truth for any and every age may be most graphically taught. Stories that are adapted to the needs and interests of the pupil may be used with equal effectiveness in teaching the youngest child and the oldest person in the educational work of the local church. True it is that stories are rarely ever used in exactly the same way in teaching young people and adults that they are in teaching children, for with the younger pupils the lesson is nearly always cast into the form of a story and told; while in the higher classes and departments the story is more frequently used as a part, though not the entire teaching method.

The story method is absolutely the only painless process in teaching,—that is, it is the only method in which the pupil while learning is unconscious of mental application and effort. So completely does the story fire one's imagination and stir one's feelings, that, even when the story is aimed directly at the hearer as in the incident of Nathan and David, the emotional appeal outruns the reality of the application of the incident, so that the hearer is actually taught before he has caught up with the end of the

story or plot; and especially is this true where the story is told in such a manner as to stimulate the pupil to live emotionally the story as it is being told. The story method, however, may become one of the most painful processes of teaching in the hands of a bungler, a "mauller-over-of-words," a dead, lifeless type of teacher with no emotional appreciation.

HISTORY AND IMPORTANCE

The story is one of the oldest and earliest methods of teaching. Long before there was a written language among any people, the stories of achievements of tribes and races were passed on by word of mouth in the form of stories or narratives from one generation to the next. Every primitive people has had its story-tellers and bards (sweet singers) that passed on in the form of stories and chants the achievements of the tribe. David was such a sweet singer (teller of stories) for Israel. The Old Testament narratives were household stories in every Hebrew home long before they were included in what has since come to be known as the canon of the Old Testament Scriptures.

The story has been throughout the history of mankind one of the greatest factors in the making of the history of nations and peoples, because in stories are mirrored the feelings and emotions, the passions and purposes, the loves and hatreds, the justices and injustices, the defeats and victories of nations and peoples. And in all the yet unborn to-morrows, the story will continue to be the great, dynamic, vital, life-renewing molder of hearts and of motives. G. Stanley Hall says, "Of all the things a teacher ought to know how to do, the most important, without

exception, is to be able to tell stories." And Longfellow voicing the inalienable rights of every child to stories says:

> "Betwixt the dark and the daylight,
> When the night is beginning to lower,—
> Comes a pause in the day's occupation,
> That is known as the children's hour."

Young people and leaders of young people who have not learned to know, and to love and to appreciate the great stories of the Old and New Testament, stories from classic literature and from life have missed, and are missing the greatest, the most vital character-building factor in human growth and development.

WHAT IS A STORY?

To define a story is as difficult as to define a picture, a poem, or a sunset; and there are almost as many definitions of what a story is, as there are authors on the subject of story-telling. The following are among the most stimulating attempts:

"The story is a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than to the intellect." [1]

"A story is a mind picture painted by the human voice instead of the human hand. A story is a great life message that passes from one soul to another. It steals as quietly as a canoe into the hidden places where naught else can go; it is as soothing as a song sometimes and at other times it cuts like a two-edged sword. It is quickly

[1] *Stories and Story Telling*, St. John, p. 9.

given, but it lasts in the life through eternity. It has power to bless and it has also power to curse." [2]

The story, then, is not what you say, but what you see; it is not what you hear, but what you feel. It is the greatest of teachers because it arrests attention spontaneously, arouses interest, portrays life; and leaves the hearer with an emotional tug toward higher levels. The following adaptation for adolescents of Eugene Field's story of "The First Christmas Tree" graphically represents the teaching power of a great story for youth. It is not a Bible story in the sense that it is taken from the Bible; and yet it contains more truth than many "taken from the Bible stories" in the way it grips the attention, stirs the feelings, portrays the atonement; and leaves the group with the tug of the "service ideal." Why, even the *tiny cedar tree* in *its life* and *death becomes* the *servant* of the *Master of Men.*

THE FIRST CHRISTMAS TREE

"Years ago in a forest near the city of the Great King, there lived a tiny cedar tree. The great cedars as they towered above loved that little cedar tree, and they whispered, 'Come up higher! Come up higher!' And the little cedar sank its roots into the moist soil, it lifted up its head, it shot out its branches and grew, and grew, and grew.

"One night that little cedar saw a strange light in the sky, and it heard strange music the like of which no cedar tree had ever heard before; and it said to the tall cedars that towered above, 'What is the light and what is the music?' And the great cedars whispered back,—'That the angels of God on a distant hillside were talking to the shepherds of men; and that they were singing a song, and that it was all about a child,—a child that was to be born near the city of the great King.'

[2] Margaret W. Eggleston, p. 16, *The Use of the Story in Religious Education.*

"And the little cedar wished it might see the Angels of God as they talked to the shepherds of men; and again it sank its roots into the moist soil; it lifted up its head; it shot out its branches, and it grew until of all the young saplings, it became the pride and the glory of the forest.

"Years passed, and one day the Master of Men, now grown to manhood, came to that forest; and when he saw that young cedar tree, so straight, so strong and fine, he went up to it. He put his hands on its trunk, he touched its leaves; and immediately that young cedar felt the thrill of a strange life. And again it sank its roots into the soil; it lifted up its head; it shot out its branches and it grew until it towered among the mighty cedars of the forest.

"Often after that the Master of Men came to that forest. Sometimes He sat beneath that cedar tree and He talked to his disciples, and the cedar tree observed that the Master of Men was beloved by all men.

"But one night He came alone, and His face was lined with sorrow; and He knelt beneath that cedar tree and He lifted up his eyes to the heavens, and He said, 'Oh, Father! if it be possible let this cup pass from me. Nevertheless, not my will but thine be done.'

"Thrice He prayed like that, and thrice He went away. Then some cruel men came with swords and spears, and they bound the Master of Men and dragged Him away into the city of the Great King.

"The next morning some woodsmen came with axes. They chopped down that young cedar tree. They trimmed away its branches; and they dragged it off to a distant hillside. And that night, when the wind came down from the city of the Great King to rustle the waves of distant Galilee, it paused in the forest long enough to whisper, that that DAY it had seen up-raised on Calvary, *a cedar cross*, and on its outstretched branches was the body of the Master of Men." [3]

[3] Adapted from *A Little Book of Profitable Tales*, Field, pp. 3-11.

LEARNING TO TELL STORIES

It is as difficult to say anything original about "how to tell stories" as it is to create a new definition; and here, as in the field of definitions, there are as widely different instructions about how to go about the process of building and telling stories as there are authors on the subject of story-telling. On one thing, however, they are unitedly agreed; and that is, that the story teller must "know the story. If we are to tell stories, and that is the chief use we make of them in the process of teaching, we must possess the story,—that is, it must be a part of the very warp and woof of our lives. How then, shall we go about the task of possessing or making stories a part of ourselves?

Three processes will help us in the mastery of stories: (1) We must possess the story in our intellect, that is, we must know what events happen in the story or narrative and the logical order in which they happened. Every story is made up of a series of pictures or incidents on which the message of the entire story hinges. These incidents or events that make up the action of the story must be our own mental possession, and in the order in which they occur in the story. To get one of them out of its proper relation to other events will in all probability defeat the climax (high point of interest) or truth for which purpose the story is told.

(2) We must possess the story in our imagination, that is, we must see with the inward eye of the imagination the things (events) as they happen. Our hearers will not see anything that we do not first see with the inward eye of the imagination. Having selected and arranged the incidents of the story, the next step is the visualizing of

each particular incident. Ability to visualize a story is not something that is inborn. It may be cultivated. It is true that persons possessing by nature a vivid imagination will find it easier than those who are not so fanciful. But training oneself to close the eyes and see what one reads; and practice in observing details will bring the power of visualization to any and every one. If you would tell stories well practice, until it becomes habitual, the art of visualization.

The actual analyzing of a story as you would a painted picture will do much to aid the teacher of young people in visualizing persons, incidents and the action of stories. The following comparison of the structure of Hofmann's "Christ and the Rich Young Man" with the composition of the Bible story, The Rich Young Man, Mark 10: 17-22 may be stimulating:

PICTURE	STORY
"Christ and the Rich Young Man." Hofmann.	"Christ and the Rich Young Ruler." Matt. 19: 16-22; Luke 18: 18-23.
STRUCTURE:	PLOT:
1. Setting:	1. Setting:
Background: Portico of house; a crippled beggar who needed help; a woman looking on expectantly.	Time: A long time ago.
	Place: Portico of house by the wayside.
Foreground: Christ and rich young man.	Characters: Christ and the Rich Young Ruler.
2. Relation of characters or objects:	2. Succession of events or action:
Christ in the center, his eyes watching the young man yearningly.	"Good Master, what must I do to inherit eternal life?"
Rich young man slightly at one side, questioning.	"Keep the commandments."
Beggar in the background, half clothed, needing everything.	"Have kept them from youth up, what lack I yet?"

PICTURE	STORY
Woman waiting expectantly for the young man's decision.	Jesus looking on him, *loved him. Yearned for him to make the right choice.*
3. Center of interest: In the gesture of the CHRIST,—SERVICE the price of eternal life. GO! SELL! GIVE!	3. Climax: "Go, sell what thou hast, and distribute to the poor, and follow me."
4. Appreciation response: Disappointment: Missed a great chance: "It might have been."	4. Conclusion: "He went away sorrowful, because he had great possessions."

The message of both the picture and the story is found in the following incident of "A Man Who Was Let Off from Service, from Sacrifice, and from Reward":

"The rich young ruler was asked to give the whole and went away sorrowful. He wanted the goods, but the price staggered him. He missed his chance by not being game. He stood shivering on the shore of a great ambition, but feared the plunge from which he would have come up in a tingle of new life. He might have traveled day by day in the company of Jesus, with the Master's words in his memory, his eye on him, his friendship coaxing every good thing in the man's heart up and out. He might have become an apostle, one of the guiding spirits of the young Church, handling growing responsibilities, seeing the world, facing kings and mobs, tasting the fullness of life. His name might to-day be a household word wherever the Gospels are read, and millions of boys might be named after him as after John and James. Instead of that he probably lived and died as the richest man of his little Galilean town, carrying in a frozen heart the dead seed of a great life, unless, indeed, some Roman official squeezed him dry, or the Jewish war did for him by force what he would not do freely." [4]

(3) We must possess the story in our feelings, that is, we must feel the passions and purposes, the joys and

[4] *Some Men and Women of the Bible,* Binford, pp. 22-23.

sorrows, the motives and emotions that well up and surge through the hearts and lives of the characters in the story; and we must feel these emotions strongly enough that they will color the quality of our voice, the expression of our face, the pose of our body, the light in our eyes. In other words the story must grip you and be mirrored in your emotional appreciation as you tell it, if others are to see and feel the story incarnate (living, loving, giving) in you. The teacher's task in telling stories is to create an emotional, as well as an intellectual ideal; and the strength of the emotional ideal, more than the intellectual, has power to eliminate bad habits and strengthen good ones. The strength of your emotional ideal is the dynamic that inspires others to sacrifice and service, to heroic giving and living. The difference between a good story teller and a poor one lies in the fact that the one lives the story, feels the story, incarnates the story; while the other one talks the story,—tells it as though it was no part of his own emotional experience.

Teachers of youth must not only possess stories in their intellect, their imagination and their feelings, but they must tell, not read, stories they would use effectively in the teaching process. Perhaps the best way to learn to tell stories is to analyze and make your own a half dozen or more of the really great stories of the world. Some one has said that any one who masters as many as a dozen great stories, will, in the mastery of these stories, build for themselves such a standard of story appreciation and skill in telling as will forever afterward keep them from mediocrity in the telling and use of stories. Be thoroughly honest with yourselves, teachers. How many really great stories for the adolescent age do you know in the sense that you have made them your own permanent mental, emotional and visual possession? Perhaps

you are like the Rich Young Ruler, you would lead others in the way to eternal life; but the price staggers you? Will you, too, go away sorrowful; or will you pay the price for skill in one of the greatest, if not the most vital, of all teaching methods?

STORY ANALYSIS

Authors in the field of story-telling are agreed in their judgment that a story has, and may be analyzed into four component parts: (1) *the beginning or introduction;* (2) *the succession of events or action;* (3) *the climax or moral issue of the story;* and (4) *the conclusion or end of the story.* The beginning or introduction usually includes a suggestion as to the time (when the incident occurred), if that item is important; the "where," if the place needs to be designated; the "who,"—important characters or objects about which the story centers; and a "hint" or suggestion of the problem about which the story is to be. The succession of events or body of the story is the series of incidents or actions that carry forward the plot toward the crisis or turning point in the story. The climax is the crisis, the "heart," the "truth" of the story. It is the "message" for which the story is told. If you fail in making your hearers see and feel the climax, you have failed in telling the story, for it is for the "heart," the "truth" that the story is told. The conclusion is the end of the story. Sometimes the conclusion is found in the same sentence with the climax, as in the adaptation of the story of "The First Christmas Tree" (page 92); and sometimes it is an added sentence or two that releases the focus of consciousness so that the mind is free to go back and re-live the story. Mrs. Eggleston says,

"The unity of the story is upheld by the conclusion. The story must seem to end. The conclusion must not detract from the climax, neither must it suggest another story. It must end the story that has been told." [5]

Take any one of the following stories and analyze them carefully. Find (1) *the theme, central idea, or teaching "truth" of the story.* That which the author had in mind as the moral value or teaching heart of the story to be shared with others; (2) *arrange the detailed analysis of the story, including* (a) *the beginning,* (b) *the succession of events,* (c) *the climax,* and (d) *the conclusion:*

"The Angel and Shepherd Story" from *Ben Hur* (Chapter XI).
"The Story of the Prodigal Son," Luke 15: 11-32.
"The Little Brown Rat," pp. 136-138, and *The Use of the Story in Religious Education,* by Eggleston.
"Christ in Gethsemane," pp. 150-152, from *The Use of the Story in Religious Education,* by Eggleston.
"The Story of Ruth and Esther," *Bible.*
"The First Christmas Tree," by Field (pp. 92 and 93 of *Teaching the Youth of the Church*).

Beginning story tellers will find it of great advantage to outline in detail stories they would tell for the first time. Katherine Dunlap Cather says, "I have been telling stories for many years, yet I still make written note of plot incidents, and would never think of attempting to prepare a story without it. It fixes the sequence more quickly and firmly than anything else will do; and gives the narrator confidence that he is not going to forget or fail." [6] The following brief story analysis outline adapted from the plan book of the University of California is suggested for the teacher's study and use in the analysis of stories:

[5] *The Use of the Story in Religious Education,* p. 28.
[6] *Story Telling,* p. 53.

OUTLINE OF STORIES, NARRATIVE POETRY, DRAMA AND MYTHS

Title of the Story, ...
Author's full name, ...
Nationality, ...Born, ...Died, ...

I. Setting:
- Time, ...
- Place, ...
- Historical background (if any), ...
- .....

II. Story Theme or Teaching Truth, ...
.....

III. Plot:

1. Introduction or Opening situation, ...
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2. Succession of Events: (Named briefly in time order)
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3. Climax or Turning Point, ...
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4. Conclusion or Concluding Situation, ...
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STEPS IN THE PROCESS OF PREPARING A STORY

If teachers of youth are going to master the story-telling art, they must acquire technique in the skill of

preparing stories for telling. Only a few stories are effective "telling stories" in their present form. Nearly all of them must be adapted and mastered before they can become "living teachers." The following summarization of the technique of story telling will be suggestive to teachers who passionately yearn to master this, one of the greatest of arts.

1. *Select your story with care and then adapt it for telling.* Read it over several times, aloud if possible, and as you read picture with the "mind's eye" the setting.

2. *Read up on the historical background of the story; its author; the manners and customs of the times; the situation that produced it or called it forth.* For illustration, if you are going to tell an African or Chinese missionary story; you will need to know something of the manners and customs of these people, their mode of expressing themselves. Especially if the story contains a great deal of "direct address" or conversation. You can hardly hope to interpret by voice and bodily expression the life of people with which you are wholly unfamiliar.

3. *Select what you feel is the theme or teaching message of the story.* It should be in keeping with the message which the author intended in creating the story. It ought also to be in keeping with the purpose for which you are using the incident.

4. *Outline or analyze the story into its component parts:* (1) *Beginning;* (2) *succession of events;* (3) *climax;* and (4) *conclusion.* Write out your outline on a slip of paper or card that may be held in hand or placed on the table while you are telling the story.

5. *Visualize each scene or incident that makes up the pictures in the story.* See the characters that speak and

act, the motives behind their words and actions. It will aid you in unconsciously coloring your tone of voice, your facial expression, your poise to conform to the motives, feelings and actions of the characters that constitute the plot of the story.

6. *Practice telling the story aloud; to yourself; to the inanimate objects in your room; to a child or young person with whom you are sufficiently friendly as not to be self-conscious.* Criticize the story, securing, if possible, the reactions of those who listen to it.

7. *Tell the story to your group;* and *do not be content with telling it on perhaps just one occasion.* Keep it among your permanent mental and emotional possessions by sharing it with other groups as often as occasion permits.

8. *Live the story, its heart or message, in your daily life in as large a measure as possible,* and *the story will speak in a vital way through you.*

With many of us there are not only certain habits to be acquired if we would become effective story-tellers; but there are also some real hindrances to be overcome.

1. *Self-consciousness is one.* It has been called "the root of all evil in story telling," as indeed it is unless it can be overcome. Thorough preparation and constant sharing of stories with children and young people will help you to overcome.

2. *A limited vocabulary is always a hindrance.* A careful study of synonyms and antonyms will greatly increase the vocabulary. Descriptive words that lend color, vitality and action to the story are important aids in making the story live and grip its hearers.

3. *Failure to enunciate, to articulate clearly is a hindrance.* Open your mouth and focus tones toward the

end of the room. Use the orotund tone,—round and full, rather than the nasal or guttural voice. Speak clearly and distinctly, not loudly.

4. *Do not fail to use "the pause" in telling stories as in normal conversation.*

THE STORY INTERESTS OF YOUTH

The period of adolescence is, as we have already noted, a time marked by changes both in body and in mind. Unlike the period of childhood it is critical and determinative. Self-consciousness, moodiness, social awakening, heroism, idealism, adventure, and a sense of honor are among its prominent characteristics. Stories of romance, heroism, adventure, and altruism make the strongest appeal. In early and middle adolescence stories of egoism, triumph over difficulties, self-mastery, loyalty to friends are keenly enjoyed. The great romances of the world should come early in this period. The great epics, hero tales, romances and purpose-stories of the Old and New Testament find a ready response in the heart of every normal youth. Stories from history, adventure, modern biography, and missionary annals well told will enlist the interest and admiration of these older young people.

The period of later youth is preëminently the period of altruism, love and vocation. Early and middle adolescence is egotistic, later adolescence is ego-social and strongly altruistic. Stories of self-sacrifice, heroic service, and love even for one's enemies have a marked appeal. The career motive and the problem of choosing one's life work tend to make of vital interest stories that have to do with vocational choices, and of heroism in life service.

WHEN AND WHERE TO GET AND USE STORIES

The choicest kinds and types of stories for use with adolescents are not to be found in any one book. They must be gleaned by teachers of young people from the Bible, from the great master-pieces of classic and modern literature, from newspapers and current magazines and from life. The following are among the best source books:

The Bible (Old and New Testament).
The Blue Flower; and *The Ruling Passion,* by Van Dyke.
In the Land of the Blue Flower, Burnett.
A Little Book of Profitable Tales, Field.
Story Tell Lib, Slosson.
The Heart of a Rose, McKee.
Ben Hur, A Tale of the Christ, Wallace.
The Three Weavers, Johnston.
The Happy Prince and Other Tales, Wilde.
In Pursuit of Happiness, Tolstoy.
The Man Without a Country, and *Our Christmas in the Palace,* Hale.
Warfare, Osgood, Domestic and Foreign Missionary Society, 281 Fourth Ave., New York City.
Love Stories of Great Missionaries, Brain.
Cossette, and *The Story of the Bishop's Candlesticks, Les Misérables,* Hugo.
Keeping Tryst, Johnston.
Selected Stories from *Golden Windows* and *The Silver Crown,* Richards.
Stories for Special Days in the Church-School, Eggleston.
Four Hitherto Unpublished Gospels, Barton.
Heroines of Service, Parkman.

NOTE:—An unusually fine bibliography of stories graded by years and also classified by months in which they may be used will be found in *Education by Story-Telling,* Cather (World Book Company).

Wise teachers will accumulate and arrange their own list of stories for points of contact, illustrations, and for story-telling and dramatization projects. Teachers will find the loose-leaf scrapbook of largest usefulness because in this form stories may be easily classified under topical heads and indexed, thus making it a ready reference-book for any and all occasions.

There are five primary uses to which stories may be put in the religious education of adolescents: (1) *as the method of lesson presentation.* While the story method is not used to any considerable extent as the method of lesson presentation with young people, there are, nevertheless, occasional lessons in the Intermediate, Senior and even in the Young People's department that may be effectively developed by the story method of teaching. "Christmas in Song and Story," the "Story of Ruth," of "Esther," and "Easter, the World Around" are representative of the types of lessons that may be developed wholly by the use of the story method with young people; (2) as *"points of contact," illustrations* and *application in connection with other methods of lesson presentation.* It is in this field that the story is more often, and perhaps most effectively used.

(3) *A third use of the story with adolescents is in connection with Worship services, devotional meetings, and special day programs.* In connection with such meetings stories may be used to vitalize hymns, portions of Scripture, pictures, and to inspirationalize and emotionalize service ideas and ideals. The following Indian's version of the Twenty-third Psalm is indicative of this use of the story:

"The Indian language is not easily subject to translation and in their intercourse with one another the various tribes

use a sign language, more or less universal, which they have evolved. The following translation of the Twenty-third Psalm can easily be interpreted by this sign language.

"The Great Father above is a Shepherd Chief. I am His and with Him I want not.

"He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water's not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time. He will draw me into a place between mountains. It is dark there, but I'll draw not back. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

"Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts His hands upon my head and all the 'tired' is gone. My cup He fills it till it runs over.

"What I tell you is true, I lie not. These roads that are 'Away ahead' will stay with me through this life; and afterward I will go to live in the 'big Tepee' and sit down with the Shepherd Chief forever." [7]

(4) *A fourth effective use of the story with adolescents is the "story-telling club project."* One of the most profitable types of development and training that can be carried on in the through-the-week meetings of teen-age classes is the story-telling club session. An increasing number of young people's classes are giving one meeting each month to the study, analysis and practice of story-telling and story dramatization. Out of these training

[7] From *The Missionary Review of the World.*

clubs in the practice of the art of story-telling have come some of the finest and best equipped teachers of children and young people. The following story by Miss Agnes Christenberry is typical of the creative work which has resulted from the study and practice of story analysis and story-telling.

THE BIRTH OF JESUS IN PROPHECY AND GOSPEL

"The Lord, thy God will raise up unto thee a prophet from the midst of thee—"

"I will raise unto David a righteous Branch, a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved and Israel shall dwell in safety. And this is the name whereby he shall be called: THE LORD OF RIGHTEOUSNESS."

"But thou, Bethlehem, which art little among the thousands of Judah, out of thee shall one come forth unto me that is to be the ruler of Israel; whose goings are from everlasting to everlasting. And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah, his God; and they, the flock shall abide; for now shall he be great even unto the ends of the earth."

"And the Lord himself shall give a sign: Behold a virgin shall conceive and bear a son and call his name Immanuel."

"For unto us a Child is born, unto us a Son is given; the government shall be upon his shoulders, and his name shall be called WONDERFUL COUNSELLOR, the MIGHTY GOD, the EVERLASTING FATHER, the PRINCE OF PEACE."

These wonderful promises had come down to the people through all the ages, to comfort them in their distresses and discouragements. And not these only, but many others just as beautiful, just as wonderful, just as comforting,—promises from God who never fails. Generation after generation had lived and gone to rest with their fathers, each hoping that their time would see the fulfillment of these prophecies; and that they might see the MESSIAH, the Savior of the world.

Not all the people still believed, for it had been four thou-

sand years since that first promise was given, and since it was not given at all, as to the Magi to interpret time and the fulfillment of prophecies; there were some who had forgotten that, though the time may be long according to man's idea of time, God always keeps his promises in his own time and way.

Still there were many who had remained faithful and who were still believing and hoping and praying to be worthy of their coming King. Among these who still believed, there lived in the city of Nazareth a beautiful young Jewish girl of the line of David, called MARY. And she was betrothed to one, Joseph, also of the line of David.

Now during the time of their betrothal, a wonderful thing happened to Mary. We do not know where she was when this thing happened. Perhaps she was going about her daily tasks; perhaps she was in her garden among the flowers; perhaps she was on the house-top in prayer, with her face toward JERUSALEM, the Capital city of her people, as was the custom of her race. We do not know just where she was or what she was doing; but one day an angel appeared to her saying,—"Hail, Mary! Thou art blessed among women!"

The sudden appearance of this heavenly messenger and his strange salutation puzzled Mary, and seeing her troubled look, he said,—"Thou hast found favor in the sight of the Lord. Thou shalt bear a son and call his name JESUS. And he shall be called the Son of the Highest One, and God shall give over to him the throne of his father David; and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end."

These sayings, rather enlightening Mary, increased her wonder and astonishment, and in answer to the surprised questioning in her eyes as to how such a thing could happen to her, a virgin, the angel spoke again: "The Holy Ghost shall come upon thee, the power of the Most High shall overshadow thee; and the child which shall be born of thee, shall be called holy, the SON OF GOD."

And Mary understanding at last the message of the angel answered in adoration and wonder and sweet humility,—"Behold the handmaid of the Lord. Let it be according to thy word." And the angel departed.

Now later in that same year, there went forth from Cæsar, the King, a decree that all should be registered and taxed in the city of their fathers. And Joseph, being of the line of David, took Mary, his young wife, and journeyed to Bethlehem, the city of David in the hill country of Judea.

It may have been because they had to travel on foot; it may have been because they had only donkeys where others had camels; it may have been because it was God's plan; but for some reason when Joseph and Mary reached the little Inn in Bethlehem of Judea there was no room left where a tired young wife might gain a night's rest from the long and trying journey from Nazareth to Judea. Perhaps it was the kind Innkeeper, who seeing the look of weary disappointment in Mary's face, pointed the way to a stable on the hillside, where Joseph prepared a resting-place for his young wife in the clean, sweet-smelling hay.

And there, that night, in that crude little stable on the hillside, God chose to fulfill his long-given promise of the CHRIST-CHILD. In the quiet of the night Mary brought forth her first-born son, and wrapped him in swaddling clothes and laid him in the manger because there was no room in the Inn.

And that night, out on the hillside, the shepherds watching their flocks heard the song of the angels:

"Glory to God in the Highest, Peace on Earth and good-will toward men. For unto you this night, in the city of David is born a Saviour which is CHRIST, the KING. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes and lying in a manger."

And the shepherds left their flocks and followed the star until it came and stood over the stable where the young child lay asleep in the sweet-smelling hay. And they worshiped the baby and departed again to the hillside singing and believing anew the words of their prophets:

"For unto us a Child is born; unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called WONDERFUL COUNSELLOR, the MIGHTY GOD, THE EVERLASTING FATHER, the PRINCE OF PEACE." [8]

[8] Published with the permission of Miss Agnes Christenberry, Fort Worth, Texas.

(5) *A fifth use that may be made of stories with young people is in connection with parties, socials, receptions and banquets.* On such occasions both the "told story" and the "dramatized story" may be effectively used. The poetic story, "The Inn That Missed Its Chance," was dramatized for a Christmas Party, one of the young men taking the part of the Stranger or Traveler, who about A.D. 28 came down from Galilee to Judea and was the guest for a night in the Inn at Bethlehem near which the Christ child was born. He brings strange news of the teachings and miracles of this Christ of Galilee. The other young man took the part of the old Inn-keeper, and the following conversation ensued:

THE INN THAT MISSED ITS CHANCE [9]

(The Landlord speaks,—A.D. 28)

"What could be done? The Inn was full of folks:
His honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close-herded with their servants, till the Inn
Was like a hive at swarming-time, and I
Was fairly crazed among them.

Could I know
That *they* were so *important? Just the two,*
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon

[9] Used with the permission of Amos R. Wells, from *Sunday School Times.*

Drooping and pale,—I saw them not myself,
My servants must have driven them away;
But had I seen them,—how was I to know?
Were Inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan,
Till He should come? and how were men to know?
There was a sign, they say, a heavenly light
Resplendent: but I had no time for stars,
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an Inn?

Of course, if I had known them, who they were,
And who was he that should be born that night—
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans,—who but he
That feeds an army with a loaf of bread,
And if the soldier falls, he touches him
And up he leaps, uninjured?—had I known,
I would have turned the whole Inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps
Again may see him? Prithee say for me
I do not know; and if he comes again,
As he will surely come, with retinue,
And banners, and an army,—tell my Lord
That all my Inn is his to make amends.
(Exit Traveler.)
Alas, alas! to miss a chance like that!
This Inn that might be chief among them all,—
The birthplace of the Messiah,—had I known!"

The following books on story-telling methods will be of value to teachers who wish to make a more detailed study of the story-telling art than is possible within the compass of this book:

The Use of the Story in Religious Education, Eggleston.
Education by Story-Telling, Cather.
The Art of the Story-Teller, Marie Shedlock.
Stories and Story Telling, St. John.
How to Tell Stories to Children, Bryant.
Picture Work, Hervey.

QUESTIONS FOR STUDY AND DISCUSSION

1. Discuss the history and importance of the story as a teaching method.
2. Define a story.
3. Through what processes must a teacher go in mastering stories? Why?
4. What are the component parts of a story? Analyze any one of the stories referred to on page 99 into its component parts.
5. Give the important steps in the process of preparing a story.
6. What are the chief hindrances to be overcome in story telling? Why?
7. Discuss the story interests of youth. Name ten good story sources for adolescents.
8. What are the primary uses that may be made of stories in the development of youth?
9. Analyze according to the diagram on page 100 the story of "The Birth of Christ in Prophecy and Gospel."
10. Analyze according to the diagram on page 100 the story of "Christ and the Rich Young Man." Matt. 19: 16-22; Luke 18: 18-23.
11. How would you dramatize the story,—"The Inn That Missed Its Chance"?
12. Master and tell in your own words the five stories given in this chapter.

CHAPTER VI

Youth and the Question Method

Aside from the story there is probably no one method that is more vital as a teaching agency than the question or discussion method, if the teacher is a master of the business of asking questions and evaluating and using answers. There is, however, no method where the teacher and pupils can get farther from the subject and squander more time uselessly, than the question method, if the teacher is not a real guide and leader of discussion toward some constructive end. Like the story, this method of teaching is as old as the human race. As far back in history as the Genesis story of creation, the question as a method of arousing curiosity, introducing problems, and discovering knowledge, was present. "Now the serpent was more subtle than any other beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of any tree of the garden?" Genesis 3: 1. On the answer to that question hangs the entire story of the problem of sin and human redemption from sin.

The question method has been used to a greater or less degree by every great teacher in the world's life. Plato, Aristotle, Socrates, Mohammed, Jesus,—these and many other teachers of ancient and modern times have used the question as the vehicle through which to stir thought, to challenge emotions, and to inculcate truth in the hearts and lives of their followers.

DEFINITION, FUNCTION AND VALUE OF THE QUESTION

Perhaps the first problem we should raise in the discussion of this method of teaching is, What is a question, and what is its function and value in the learning process? Webster says, "the question is an inquiry, an interrogation, and an examination. Its function is to inquire for information; to question in order to gain the whole truth; to interrogate (draw out) by asking questions repeatedly and with authority." The value of the question lies largely in its mental stimulation,—that is, in the way it forces the individual to focus consciousness (awareness) on what he does think and feel with respect to the problem raised. Whether the pupil agrees with the teacher in his thinking and feeling is not so important, as that he focalizes and becomes aware of what his own thoughts and feelings are with respect to the problem. For the pupil will grow, not alone in proportion as the teacher thinks accurately and clearly about the great issues under discussion; but in proportion as he, himself, thinks, understands, becomes aware of his own thoughts and feelings with respect to the problems of life; and in proportion as his matured thinking and feeling is motivated by right ideas and ideals.

THE PURPOSE OF THE QUESTION IN TEACHING

The art of questioning has an important place in every phase of the teaching process. Its purpose is to catch and hold the attention; to make clear the truth which is to be taught; to aid in securing the pupil's co-work with the teacher in inquiring into, analyzing and assimilating the truth to be learned. Where the question method is

used as the teaching agency; questions will be grouped naturally into four classes: (1) those that are asked for the purpose of bringing clearly to the group that which each is already thinking on the subject that is the center of discussion; (2) those that call forth assignments that have been previously made; (3) those that are asked with the purpose of stimulating purposeful search for more data and that induce clear thinking to conclusions; and (4) those that aid the pupil in discovering what application the conclusions reached have to his own personal problems and life situations.

TYPES OF QUESTIONS

Four types of questions will find their place in the lesson-building plan of teachers who are considering the use of the question method of development. (1) Questions that review and bring up in the mind of the pupil such ideas and ideals of his own as will best assist him in understanding and assimilating the lesson to be developed. (2) Questions that call forth assignments and bring the pupil to know the lesson material itself. (3) Thought producing questions that bring the pupil into a larger understanding of what the lesson means; and (4) questions that will assist the pupil in re-stating the lesson truth in terms of his own life and problems. In outlining questions for the study and discussion of the class, these four types will need to be kept in mind, if the "fruitful knowledge," the "desirable attitudes," and the "skill in living" aims referred to in chapter IV are to be realized. The asking of definite, purposeful, well-thought-through questions is the key to success in the use of this method of teaching.

CHARACTERISTICS OF GOOD QUESTIONS

There are certain characteristics by which the teaching value of questions may be measured, and teachers who desire to use the question method of teaching skillfully, should test the value of the questions they are planning to ask in the light of these characteristics.

1. *Questions to have teaching value must be clear,—that is, they must have but one possible meaning.* To ask questions that may have two or more possible answers, either of which might be right, is to defeat clear, accurate thinking; because the pupil is immediately forced to divide his attention between (a) what the answer to the question is, and (b) which meaning the teacher has in mind, and the answer he is trying to stimulate.

2. *Questions should be brief and to the point.* Long involved sentences defeat clear thinking. Questions should be couched in the fewest possible words that will make their meaning clear. The "when and where," the "how and why" types of questions will, as a rule, be strengthened by being divided into two separate questions.

3. *Questions should be thought producing,—that is, they should be asked in such a way as to stimulate real thinking.* The pupil will grow in proportion as he thinks, feels and acts in response to stimuli. Questions, therefore, that imply the answer either by the words in which they are couched or by the manner in which they are asked have little teaching value. They should be avoided in the process of lesson development.

4. *Questions should be used to introduce problems.* They should not suggest the answer or solution to the problem. If Dewey's theory is true that real learning

begins when thought is checked, then questions that inject unlooked for problems are the type that must be introduced to check thinking, and thereby force mental application.

5. *Questions should be comprehensive in that taken together they really arrive somewhere in the development of truth.* Pupils should have the feeling of having gotten somewhere in the teaching process. They may not all have arrived at the same conclusions; and they may not have arrived at the teacher's conclusions; but all should arrive at conclusions of their own. Teaching succeeds in proportion as pupils do clarify their thinking by arriving at definite conclusions of some sort concerning the topic under discussion.

HINTS IN THE SUCCESSFUL USE OF THE QUESTION METHOD

Teachers who would use the question method skillfully must not be a slave to the *Teacher's Quarterly* and the *Pupil's Handbook*. Rarely, if ever, can the questions suggested in these Teachers' and Pupils' lesson helps, be used in exactly the way they are given. First, because the editor did not have in mind your particular class, its needs and problems in preparing the questions; and second, because he may not have had in mind the lesson truth which you, with your more intimate knowledge of your pupils, feel will be of largest value to them.

To teach in a stimulating way through the use of the question method, teachers of youth should,—(1) write out their own questions in the order they wish to ask them, and with the particular lesson truth in mind which they have planned to develop. (2) Teachers must so frame their questions as to make their pupils think. The

teaching value of a question lies largely in the principle of its shock to the mind. How much the question stimulates the pupil to think, what he thinks, determines in a very large measure the teaching value of the question. (3) Teachers should ask questions about the essentials, not the non-essentials, in the lesson. The items of information that you feel should become a part of the pupil's permanent mental possession; the growth in interest, sympathy and understanding of ideas and motives that produce character; the "skill in living" response that you feel should result from the study of great truths, —these are the essential items and elements in the lesson about which questions should center.

This does not mean that questions will not sometimes be about items that may seem mere details; for in the teachings of Jesus, one often finds that on an apparent detail hinges the grasp and realization of some great hitherto undiscovered truth; but it does mean that questions about mere trivialities will find no place in the teacher's lesson plan. (4) There should never be too many questions. A dozen really stimulating questions that will lead the pupil to go from one important judgment to another, are infinitely better than twice that number, that arrive nowhere in the development of constructive thinking.

Then, teachers need, not only to acquire skill in the framing of questions; but also technique in the manner of asking questions. As a rule there should be no "fixed," cut and dried order of asking questions. Dr. Trumbull tells a very interesting and illuminating incident which came to him as a young man of seventeen on being asked to serve as a substitute teacher with a class of live junior boys, which illustrates the folly of asking questions in a

set order. In this class it had been the custom of the regular teacher from time immemorial to ask the questions in exactly the order they appeared in the quarterly. It had also become the custom of the class of boys to arrange themselves in a fixed order in the seats; to learn the answer to the question that would fall to them, and that one only. On the second Sunday that Dr. Trumbull taught the class, the subject of the lesson was "The Walk to Emmaus," and the first question in the quarterly was, "Where is Emmaus?" Dr. Trumbull turned to the boy that sat in the first seat, who had not been present on the previous Sunday, and thinking to welcome him to the Sunday School said, "Where were you last Sunday?" Quick as a flash the boy answered, "Seven and a half miles northwest of Jerusalem." Well, the lad might just as well have been seven and a half miles northwest of Jerusalem or Timbuctoo, or any other seaport, for all the good he was getting out of a class where, asking questions in a certain set order, was looked upon as teaching.

Teachers should hurl their questions at the group. In this way every member of the class gets the challenge of thinking what he does think. You can always follow the asking of the question by selecting some particular pupil to answer later. Teaching is going on even though but one or two may respond orally to the question. Then teachers should not allow themselves to get into the habit of calling on certain pupils more ready, perhaps, to respond than others. Frequently the slower, "not so ready to answer" type of pupil needs the discipline of response more than those whose custom it is to answer readily, and often with little or no real thinking behind their responses.

In asking questions there should always be a rapid pace for the "drill type" of questions,—those that are

asked with the purpose of calling out what pupils already know about the lesson; and a slow pace for the "thought producing type" of questions in order that the pupils may have time to think, and time to organize their thoughts. Then questions should be asked in logical order if constructive thinking is to result. As with the story method, so with the question method, to ask questions out of their logical order will in all probability defeat, not only clear and accurate thinking, and a comprehensive view of the aim, idea or truth; but also the progressive growth of the lesson toward an emotional climax of motivation.

Last of all teachers of youth should use the answers of pupils in the development of the principle of life or truth that is under discussion. Acquire the art of commending and skillfully using the contributions of pupils in furthering the development of lessons, if you would develop on the part of youth the sense of fellowship and coöperation in the mastery of truth.

The relation between teachers and pupils should be such as to inspire questions on the part of youth. Teachers will need to develop tact and skill, however, in not being led away from the topic by irrelevant questions that discussion can never settle, or in wasting of time in the discussion of unimportant points which may be brought up. It is the teacher's task to guide and determine the way the discussion is to go in the development of some central idea or truth of value to the group; and to keep the period from degenerating into a useless waste of idle opinions that in no vital way concern either the needs of the pupils or the principle of life in the lesson material.

WHEN AND WITH WHAT TYPES OF LESSONS USED

There are several types of lessons that lend themselves admirably to development by the discussion or question method: (1) The inductive or informal discussion type of lesson which aims to lead the pupil by his own investigation and thinking, and by the use of information already in his possession in the discovery of new meanings and truth. (2) Drill and review types of lessons which aim to recall, to relate, and to fix more permanently in the pupil's mind lesson facts and materials that should be already sufficiently well known as to be practically automatic in the thought and memory of the pupil. (3) The deductive or application type of lesson which aims to apply some general truth or principle of life, already known, to particular problems and cases.

The question or discussion method lends itself readily to the development of many lessons in the Intermediate and Senior Graded and Group Graded Lesson series. The themes,—"What It Means to be a Christian," "Special Problems in Christian Living," and the "World a Field for Christian Service" may practically all be developed skillfully by the question method; and many other individual lessons, here and there, throughout the Intermediate and Senior Graded lesson courses.

TYPICAL LESSON DEVELOPED BY QUESTION METHOD

Perhaps it may help to make concrete the principles we have discussed in regard to the question method of lesson presentation if we outline, develop and criticize for the guidance of teachers at least one lesson by this method of teaching. The story of "Jesus Resisting Temptation,"

or "The Way Jesus Proved His Fitness for His Life Work," Lesson VI of the first year of the Senior Graded Series, is a lesson that practically all teachers of youth have at some time had to prepare and present; and contains material sufficiently familiar to youth to be developed by the question method. Because of its familiarity, it will doubtless serve the purpose as a type of the inductive lesson that may be developed through the question method of teaching.

JESUS PROVES HIS FITNESS FOR HIS LIFE WORK

Lesson material: Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13; John 1: 19-34.

ADDITIONAL TEACHING MATERIAL: Hebrews 4: 15; James 1: 2, 3, 12-18; *Expositor's Bible Series,* "Matthew," pp. 39-47; Gilbert's *Student's Life of Jesus,* pp. 57-66; *The Story of Jesus Christ,* Phelps, Chapter III, pp. 77-93; and Dummelow's *One Volume Commentary.*

ILLUSTRATIVE MATERIAL: Map showing Mt. Quarantana, the traditional site of the Temptation; and Brunewald's "Christ Standing By the Sea."

I. CENTRAL AIM OR TRUTH:

1. Character is achieved through over-coming temptation.
   - (1) "Fruitful Knowledge aim":
     - (a) Familiarity with the story of the temptation of Jesus.
     - (b) Knowledge that God's word is an aid in overcoming temptation.
     - (c) A realization that character is achieved by overcoming temptation.
   - (2) "Desirable attitudes aim":
     - (a) New appreciation of the apparently innocent form of many temptations.
     - (b) Increased respect for the importance and

value of early home training in overcoming temptation.

(c) Deepened appreciation of the meaning and universality of temptation.

(3) "Skill in living" or practical application to personal life and conduct aim:

(a) In the supreme tests of life each individual stands alone.

(b) God doesn't tempt anybody; we are drawn away by the lusts (desires) of our own physical bodies.

(c) The spiritual (eternal) struggles and achieves its ascendency over the physical (temporal) in overcoming temptation.

(d) The physical (temporal) must be brought under the control of the spiritual nature (eternal) if the Christian personality is to result. "Not my will but thine be done, O Father." Jesus.

II. Biblical Material or Subject Matter to Be Presented:

1. The story of the temptation: (See lesson material.)

(1) Assign, in advance, the four different accounts of the temptation of Jesus (Matthew, Mark, Luke and John) to four members of the class.

(2) Assign the Hebrew reference (4: 15) and the James reference (1: 2, 3, 12-18) to another, in advance.

(3) Assign to another, in advance, the traditional site of the temptation scene,—*One Volume Commentary*,—Dummelow.

(4) Read yourself, and if possible assign to one member of the class the reading of Chapter III of *The Story of Jesus Christ* by Phelps.

2. Illustrations:

(1) Bring to class, if possible, Brunewald's picture of "Christ Standing by the Sea."

(2) "To every man there openeth,
A way, and ways, and a way—
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth,
A high way and a low—
And every man decideth,
Which way his soul shall go."

John Oxenham.

(3) Blackboard Illustration:

	PHYSICAL PERSONALITY	TEMPORAL
MAN IS A PHYSICAL-SPIRITUAL BEING	SELF DISPLAY POWER POMP	(DEATH)
	WARS WITH (TEMPTATION)	
	SPIRITUAL PERSONALITY	ETERNAL
	LOVE PRAYER SACRIFICE SERVICE	(LIFE)

Character is achieved in overcoming—By bringing the Physical under control of the Spiritual.

JESUS (God incarnate in physical personality) says: "I am the way to God; I am the truth about God; I am the life of God, lived in a physical body. No man cometh to the Father save through me."

III. METHOD OF PRESENTATION:

1. Point of contact:
   (1) How many of you were ever tempted to do wrong?
   (2) Why are we tempted?
   (3) Was the Son of God ever tempted?
2. Body of the lesson:
   (1) What public demonstration of God's approval of Jesus occurred at the very beginning of his ministry? Matt. 3: 16, 17; Luke 3: 21, 22.

(2) What incident followed immediately after Jesus' baptism?

(3) Where did the temptation of Jesus occur? (Call on the one to whom this assignment was given.)

(4) In approaching the first temptation the following points are worthy of the teacher's consideration:

A. It was an apparently harmless temptation—an appeal to a normal appetite—hunger.

B. A temptation to use unusual capacity (ability) for personal comfort.

C. Victory came through early training (a knowledge of the Jewish Scriptures) and the consciousness of the indwelling of God's holy spirit within him.

D. Questions for discussion:

(a) What impelled Jesus to go into the wilderness and fast forty days and nights? Matt. 4: 1, 2; Luke 4: 1, 2.

Do not be content with just the answer "Spirit." What is Spirit? If you had had an experience like Jesus at your baptism would the natural tendency be to get away from people,—alone to think?

Have we reason to believe that Jesus knew he had unusual power? (Ability to turn stone into bread.) What later circumstance proved it?

(b) Why, do you think, did Jesus fast forty days and nights? Could it be that he was overmastered by a great idea, problem, so that he was unconscious of the passing of time?

(c) When he finished thinking through this unusual manifestation at his baptism,—"This is my beloved Son, hear

ye him"—of what did he immediately become conscious? (Physical hunger.)

(d) What temptation came to him immediately? Matt. 4: 2; Luke 4: 2.

(e) Why would it have been wrong for Jesus to have used his miraculous power to make bread of stone? Matt. 4: 3; Luke 4:3.

(f) What helped Jesus to see the evil in this suggestion and to cast the temptation aside? Matt 4: 4; Luke 4: 4.

(5) In approaching the second temptation the following points are worthy of the teacher's consideration:

A. An appeal to pride of position and calling. Matt. 4: 5; Luke 4: 9-11.

(a) Could not be hurt, injured or killed if he used his miraculous power for himself. But then, neither could He have been the MESSIAH, the SAVIOUR of the world. "I came not to be ministered unto, but to minister." Jesus. "He that saveth his life shall lose it; but he that loseth his life for my sake and the Gospel's, shall keep it unto eternal life." Jesus.

B. A temptation to trust God's promises without fulfilling God's laws. (Jesus' work was to do the will of him that sent him and to accomplish his work. He must incarnate what the mind and heart and soul of God is like, if he was the "Son of God.")

C. Victory came through early training (knowledge of the Jewish Scriptures) and reliance upon the God consciousness within himself.

D. Question for class discussion:

(a) In the second temptation to what was

the appeal made? Matt. 4: 4, 5; Luke 4: 9-11.

(b) Why would it have been wrong for Jesu to have used his miraculous power for himself? Psalms 91: 9-12; Matt. 12: 30-37.

(c) What helped Jesus to see the evil in this suggestion and to cast the temptation aside? Matt. 4: 7; Luke 4: 12. ("If thou art the Son of God?") Relate to number B under (5) above.

(6) In approaching the third temptation the following points are worthy of the teacher's notice and consideration:

A. An appeal to his highest ambition—world conquest—the establishment of a world "kingdom of God." Matt. 4: 8, 9; Luke 4: 6, 7.

B. A temptation to distrust God's power, love and the efficacy of his methods. (Can a spiritual kingdom be built on material powers and possessions?)

C. Victory came through early training (knowledge of Jewish Scriptures) and reliance upon the God consciousness (Spirit of God within him). Matt. 4: 10, 11; Luke 4: 8.

D. Questions for class discussion:

(a) In the third temptation to what was the appeal made? Matt. 4: 8, 9; Luke 4: 5-7.

(b) Why would it have been wrong to have yielded to this suggestion? Jesus wanted to establish a world "Kingdom of God," why not this way? (Relate to "B" under (6) above.)

(c) What helped Jesus to see the evil of this suggestion and to cast this temptation aside? Matt. 4: 10, 11; Luke 4: 8.

(d) Did Jesus use any power or agency in overcoming his temptations that we may not use?

3. Application of the lesson to the life of the pupils:
   (1) Is a knowledge of God's word an aid in overcoming temptation? How?
   (2) Is temptation a universal human experience? Why? (Use blackboard illustration to make this idea clear, if necessary.)
   (3) Does God tempt us? (Relate to (b) under (3) "Skill in living" aim.)
   (4) Why are we tempted? (Relate to blackboard illustration and to (c) under the "Skill in living" aim.)
   (5) In what way does early home training help or hinder us in overcoming temptation?
   (6) Can the "will of God" be achieved in our personality in any other way than through the overcoming of temptation? (Relate to blackboard illustration or diagram; to (d) under "Skill in living" aim and to John Oxenham's poem,—"Ways.")
   (7) How may we overcome temptation in our own lives? Call attention to the words of Jesus under blackboard illustration. What is the Jesus way back to God? LOVE! PRAYER! SACRIFICE! SERVICE! (Bible study, worship, self-discipline, and service.)
4. Expression of lesson:
   (1) Study your temptations this week:

Physical Social Intellectual	Meet them as Jesus did:	Respect for your own personality. Respect for humanity. Respect for God. You are his child, reflect his will, not the will of your flesh.

APPLYING THE PRINCIPLES

Quite as important as knowing the technique of any method of lesson presentation, however, is actual practice in the use of the method. Select any one of the following lessons, and with the principles discussed in this chapter, and the lesson-building outline suggested in Chapter IV in mind, outline your presentation using the question method of lesson development.

I. INTERMEDIATE:
   1. "The Christian Thinks Right Thoughts."
      (1) Biblical material: Matthew 5: 8; Mark 2: 6-8; Luke 11: 17, 37-40; 12: 2; 17: 20-23; Philippians 4: 8; Psalm 24: 3-5.
      (2) Character studies for illustration: Augustine and Frances Willard.
      (3) Pictures for illustration: "Sir Galahad," by Watts; "Soul's Awakening" by Sant; and Frances Willard.
   2. "The Christian Worships God."
      (1) Biblical material: John 4: 4-26; Mark 4: 22-26; Colossians 3: 16, 17; 4: 2; II Thessalonians 5: 16-18.
      (2) Character studies: David Livingstone, Mary Slessor, and Dr. Albert L. Shelton.
      (3) Pictures for illustration: "Jacob's Well" by Von Ehde; "Grace before Meat" by Anderson; and "Foundling Girls."

II. SENIOR GRADED LESSONS:
   1. "Reverence and Humility."
      (1) Biblical material:
         (a) Reverence in the presence of God,—I Cor. 11: 27-34; 14: 40.
         (b) Reverence in speech,—Matt. 5: 33-37.
         (c) Reverence in behavior,—I Peter 2: 12.
         (d) Humility in Christ,—Phil. 2: 5-8.

(e) The humility of Paul,—Phil. 3: 1-16.
(f) Humbling ourselves,—Romans 12: 3-16; I Peter 5: 5-8.

2. "The Problem of Friendship."
   (1) Biblical material: John 12: 5; 15: 14-16; Luke 22: 28.
3. "The Social Work of the Church."
   (1) Biblical material: Matt. 18: 15-19; Mark 1: 21-39; Luke 14: 12-14; Acts 3: 1-10; 4: 32-35; 6: 1-7; 9: 36-43; I Timothy 6: 17-19.

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the question, and what is its function and value in the teaching process?
2. What is the purpose of the question in teaching?
3. What three-fold aim should teachers have in mind in framing questions?
4. How many different types of questions are there?
5. Discuss the characteristics by which teachers may test the teaching value of questions.
6. Discuss the suggestions given for skillfully framing questions.
7. Discuss the suggestions given in this chapter for acquiring skill in the asking of questions.
8. With what types of lessons may the question method be advantageously used?
9. Discuss (analyze and criticize) the character, order and stimulation value of the questions given in the type lesson "Jesus Proves His Fitness for His Life Work" given in this chapter.
10. Prepare an outline of your detailed lesson plan, including the questions you would ask; for one of the suggested Intermediate or Senior Graded lessons, using the question method of lesson development.
11. Assign for the criticism of the class the questions listed in connection with several lessons in the uniform or graded lessons series for young people.

BOOKS FOR FURTHER STUDY

The Recitation, Betts.
Story-Telling, Questioning and Studying, Horne.
Types of Teaching, Earhart.
How to Study, McMurry.
How to Think, Dewey.
The Why and How of Group Discussion, Elliott.
Method in Teaching Religion, Betts and Hawthorne.
Group Leaders and Boy Character, Gregg.

CHAPTER VII

The Research or Topical Method of Teaching

Education, as defined by President Butler of Columbia University, means "the gradual adjustment of individuals to the spiritual possessions of the race. These adjustments may be variously classified, but they are certainly at least fivefold. The individual is entitled to his scientific inheritance, to his literary inheritance, to his esthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or cultivated man." [1] The public school system as at present organized, from kindergarten through college, provides opportunity for the individual to come into possession of four-fifths of his five-fold inheritance; but makes no provision for securing to him his religious inheritance, which is of equal if not greater importance.

President Hopkins of Williams College in an inaugural address said: "We refuse to call that education liberal which fails to provide for the part of man which is noblest and highest, which refuses to recognize the universal aspiration and longing of humanity after goodness and beauty, after spiritual truth, after perfection, after God. Christian training, if consistent, must account sinfulness as well as ignorance a factor in its problem, and must believe in the spirit of God as a power available for its work. It must recognize the personality of Jesus

[1] *The Meaning of Education*, p. 17.

Christ a fact and force as unquestioned as heat, light, or electricity, and no more to be ignored or driven out than gravitation. Without religious training men dwindle; with religious training,—high ideals, deep feelings, strong impulses to Godlike behavior—there develops within individuals that power of self-discipline, sacrifice and service that enables them to actualize the image of God in whose likeness they are created."

The significance of the task of teachers of religion,—the bringing of the individual into vital possession of his spiritual inheritance—makes the mastery of the best methods of lesson development imperative on the part of teachers of youth. We have already considered the importance of adapting the method of lesson presentation to the pupil's intellectual development if we are to win spontaneously and hold the attention of pupils, and aid them in appropriating the truth presented, thus laying a foundation for purposeful Christian living. The reason why more young people are not in the church's school to-day is because the subject matter was presented in such a way as to defeat active mental coöperation. Their interests were not aroused; their imagination was not challenged; their judgment was not called into play; and little if any appeal was made to their increasing ability to reason and to think.

We have already noted that the aim of religious education is the development of "spiritual personality"; and that in order to develop personality that is actuated and motivated by the spirit of Christ it is necessary (1) to bring the pupil into the possession of such religious knowledge as will develop within the pupil a keenness of vision; (2) to win the affectional nature to right ideas and responses; and (3) to develop the power that comes through

active service,—participation in living the ideals to which his nature responds. In other words Youth must be given something to enjoy, something to think about, something to do if spiritual personality is to be achieved in him. No one method of lesson presentation provides greater opportunity for pupils to learn to know through doing things than the research or topical method of teaching.

CHARACTER AND IMPORTANCE

Dr. Tralle says, "The use of the research or topical method of teaching involves the coöperative working out of a class project in which each member assumes a proportionate share of the undertaking." [2] The research or topical method is preëminently a secondary school method. It cannot be used to any great advantage in teaching little children, because they do not yet possess sufficient background to be able to undertake the reference and research work essential to the successful use of this method of teaching. The topical or research method pre-supposes work outside of class, and necessarily makes careful assignments and follow-up work an essential prerequisite to the successful development of the lesson in the class period.

This method requires more independent thought than does the question method, because the pupil must do his own thinking and organizing of opinions and judgments without the aid of detailed questions to help him. For illustration, to assign for study research and discussion the lesson, "The Temptation of Jesus," is to demand more than the answering of a series of questions on the events

[2] *Dynamics of Teaching*, p. 83.

that develop the principle of life in this material, because it sets the pupil, through his own efforts, to the discovery of the lesson truth or principle of life. Because this is true the topical or research method will find its largest usefulness in the Young People's Division of the church's school.

METHODS OF ASSIGNMENT

There are at least two different methods of approach in organizing lesson materials for assignment. Perhaps the easiest method of making topical assignments is to follow the narrative itself. By this method assignments on the story of "The Temptation of Jesus" would follow the incidents in the narrative in their chronological form. Assignments would take somewhat the following form: (1) Discuss the incidents that immediately preceded the temptation of Jesus. What unusual thing occurred in connection with that incident? (2) Discuss the probable site of the temptation scene. Is the exact location definitely known? (3) Discuss the elements (question, answers, and motives) that entered into the first temptation incident. (4) Discuss the elements (questions, answers and motives) that entered into the second temptation. (5) Discuss the elements (questions, answers and motives) that entered into the third temptation incident. (6) Discuss the practical values for young people of to-day in a study of the story of the temptation of Jesus.

Perhaps a better way, however, would be the assignment of the lesson in the form of reports from "research groups," the report of each group requiring considerable study and reference work. Five research groups might be constituted and set to the project of surveying the

scope, character, power and purpose of temptation in human life. Group I might be sent on a journey of discovery to the traditional site of the temptation of the only perfect man. Its report should include,—(1) Pictures and maps of the place where the scene in all probability occurred; (2) incidents that preceded it that seemed to furnish the motive for Jesus' going into the Wilderness of Judea; (3) the problem that he, the Son of God, took with him into the Wilderness.

Research Group II might be assigned the project of discovering the character, motives and decisions that resulted from the first incident in the temptation of Jesus. This report should include,—(1) the length of Jesus' fast; (2) natural physical weakness and hunger; (3) character of the first temptation; (4) motives that caused Jesus to refuse to use his miraculous power for his personal wants; (5) effects of his decision on his character then and in later life.

Research Group III might be asked to report on the motives and decisions that entered into the second incident in the temptation scene. This report should include: (1) The character of the second temptation; (2) the plan and purpose matured by Jesus during the forty days of fasting to which this temptation appealed; (3) the motives that caused Jesus to cast it aside as an unworthy approach to his life work; (4) the effects of his decision on his character then and in later life.

Research Group IV might be asked to report on the elements that entered into the third temptation incident, including: (1) the passion and purpose of his life to which this temptation appealed; (2) supreme loyalties in one's life (Can one worship lesser ideals and at the same time incarnate God?); (3) the problem of deter-

mining the basis on which a spiritual kingdom can be built. (Can a spiritual kingdom be builded on a material basis?); and (4) the effects of Jesus' decision on his character then and in his later life.

The fifth Research Group might be asked to report on the relation of temptation to the life of young people. It should include a discussion of the following problems: (1) the universality of temptation—all are tempted; (2) why we are tempted? (3) Relation of early training to temptation; (4) who tempts us; (5) can the will of God be achieved in any other way in individuals save through their overcoming temptation? (6) What sources we may call to our aid in overcoming temptations? (7) Life values that come to us through a study of the life of Jesus and his temptation.

DANGERS IN THE USE OF THIS METHOD

Care must always be taken in the use of the topical or research method not to let the class period degenerate into a dead, listless rendering of uninteresting and poorly prepared reports by young people who have given little or no time to study. This will not only kill interest of the class; but will set a low standard of preparation and mastery of materials that will render this method lifeless and useless. This danger can be safeguarded by the teacher in the making of careful and clear-cut assignments; by supplementing the reports as they are made; by working with pupils interestedly in gathering data and drawing conclusions out of the larger and more matured background of his own study and research.

Enthusiasm in working with young people always pays big dividends in getting results with the research method.

HOW TO ASSIGN A LESSON

Success in the use of the topical or research method of teaching depends largely on the manner in which assignments are made. The following suggestions should prove helpful to teachers desiring to acquire technique in the use of this method.

1. *Make careful assignments.* Reserve either the first five or the last five minutes to the teaching period for this important item, and make your assignments definite. An announcement about where the lesson for the Sunday following is to be found, is not an assignment. Recently the author heard a teacher announce that the lesson for the next Sunday was to be the seventeenth chapter of the Gospel of John, and that she hoped all the young people would study the lesson. After the class had left the room, the teacher turned to the visitor and said, "Well, I've assigned the lesson, and if they do not know more next Sunday than they did to-day, it won't be my fault." And the tragedy of it was that the teacher was really in earnest in the remarks she had made. Her statement was not an assignment at all, but an announcement about where the lesson for the following Sunday would be found; and not even a stimulating announcement at that. To assign the seventeenth chapter of John one would have to break it up into a half dozen or more vitally interesting and useful bits of information and to assign each topic to a particular individual or group. The High Priestly Prayer of our Lord and Saviour Jesus Christ is too vital and magnificent a piece of literature to be disposed of in so wholesale a manner.

2. *Individualize rather than generalize in making assignments.* Teachers will, as a rule, have the larger suc-

cess if they will acquire the habit of individualizing in making assignments,—that is make either specific groups with a leader, or individuals responsible for definite bits of information and research. Occasionally, if the class is large, the same assignment, if it is an important one on which there might be a wide diversity of opinion, may be given to more than one individual or group; but as a rule, it is better to hold specific persons or groups responsible for particular items.

3. *In making assignments, teachers ought always to give with the assignment the sources of information.* The Bible is not a ready reference book to many people. Even high school and college students, who are accustomed to doing reference work regularly in the field of general education, fail sometimes to report on assignments on Biblical subjects because they do not know how to use their own Bible concordance, dictionary and other reference helps in order to secure the information on the problem assigned to them.

4. *Assignments should be made in an interesting and stimulating manner.* It is, as we have already noted, the business of the teacher to provide the social motive in education, that is to make assignments in such a way as to whet the appetite of the pupil, so that real, live, vital interest in the topic is present as a motivating influence in the pupil's response. The teacher should give the motive for study and research by the manner in which the assignments are made. For illustration, during the World War one splendid teacher motivated the study of an entire group of young people by indicating that the cause of the World War was to be found in a certain chapter of a book that was to be the basis of study for the following Sunday; and then divided the class into three re-

search groups to see which group could find it and arrange the best statement of the cause of the war.

5. *Then assignments should be suited to the capacity of the pupil.* In the same class we often have High School students, several who have dropped out of school in the early teens, gone to work and who are limited in educational background; and occasionally in the same class one or two college students. To give all of them the same kind and type of assignment is manifestly unfair. Discernment in arranging assignments with particular pupils in mind, will aid materially in the getting of worth-while contributions.

6. *Assignments should always be made around the essentials in lesson materials.* And they should be used by teachers in furthering the development of the lesson in discovering and applying the lesson truth. Commend good work. Let your pupils know that you appreciate sincere effort. Use in the development of lessons the reports as they are made; and you will develop on the part of the members of your class a "looked-forward-to-interest" in lessons and an attitude of hearty coöperation in the study and mastery of lesson materials. Teachers ought never to allow themselves to get into the habit of assigning items they do not intend to call for; or fail to call for and use assignments that they have made.

7. *Teachers should, in their own study and preparation of the lesson, look up all assignments that are made.* If pupils come unprepared, and they sometimes will no matter how skillfully the lesson has been assigned, the development of the lesson truth in a logical and skillful way is impossible unless the teacher is able from his background of study and research to supply any important omissions that may be caused through failure on reports.

8. *Teachers should keep a record of all assignments that are made.* The habit of following up assignments by postal card, letter or telephone call will aid materially in securing a one-hundred per cent response from pupils. As you are getting your own lesson, you will often discover some interesting bit of information that bears directly on an assignment that has been made. A telephone call, requesting the person to whom the assignment was given to call for and include the item in his report, or mailing it to him with the request that it be included in his report will aid effectively in securing vital reactions on assignments.

HOW TO SECURE STUDY AND RESEARCH [3]

Whether or not you succeed as a teacher in securing outside of class study and research on the part of pupils depends upon how much interest you have in the subject you are teaching; and how successfully you can impart that interest to others. No teacher ought ever to be discouraged, because interest may be cultivated. Growth in knowledge usually means growth in interest. Then, too, we need to remember that interest is one of the most easily communicated of all the emotions when it is genuine. You cannot feign it. If you have it, your pupils will feel it; and if you do not possess it, they will know it.

But in addition to your own interest in the subject, there are certain things that will aid you in securing home study on the part of young people. In the first place, be very clear in your own mind as to what you want to teach, and then reduce it to its simplest terms. In mak-

[3] Reprinted with the permission of the Department of Religious Education of the United Christian Missionary Society.

ing assignments, deal with the essentials rather than the non-essentials. When you make an assignment be sure it is within the capacity of the pupil to respond. Individualize, never generalize, in making assignments. Keep a careful record of all the assignments made, and then plan the way you are going to call them out and use them to further the development of the lesson.

Success in getting study and research on the part of pupils depends largely on the work done by the teacher, (1) *in making assignments in a definite and specific way;* (2) *in arousing the curiosity of the pupil by the manner in which assignments are made;* (3) *in suiting the character of the assignment to the interest and capacity of the pupils;* (4) *in following up assignments by postal-card, letter or telephone call,* thus calling the attention of the pupil to the contribution expected; and (5) *in using the reports on assignments in such a way that the pupil is made to feel that he has made a vital and worth-while contribution to lesson development.*

WITH WHAT TYPE OF LESSONS USED

There are three types of lessons that lend themselves to development readily and skillfully by the topical or research method of presentation: the geographical lesson, such as "The Land Where Hebrew History Begins" (*Intermediate Graded, 2nd year, Lesson I*); theme studies, such as "A New Kind of a King" (*Intermediate Graded Series, 3rd year, Lessons I-IV*); and book studies, such as the books of Ruth and James (*Senior Graded Series, third year.*)

In order to make concrete the technique of the Topical or Research method of lesson development, the author is

giving here the outline of assignments with references for each of the above referred to types of lessons. In testing your application of the principles discussed in this chapter to lesson materials, criticize the character of the assignments suggested from the following points of view: (1) do they contribute to the development of the truth or principle of life in the material? (2) Are they within range of the interest and understanding of the pupils? (3) Are they definite and clear? (4) In what way do they appeal to the social motive in education? (5) Are they cumulative in that taken together they bring the lesson to an orderly and constructive intellectual and emotional climax?

TYPICAL LESSONS ASSIGNED

Type I: Geographical

"The land where Hebrew history begins," or "The land of the Hebrews"

Teaching Aim: The aim of this lesson is purely intellectual. It is a background lesson for the study of an entire period of ancient Hebrew history.

"To inspire young people to know something of and to appreciate the importance of the lands in which Hebrew history begins."

Motivation of Assignments: We are going to study for the next nine months all the great men and women of the Old Testament. It is to be a period of discoveries and of making new friends among some of the people who lived in the land where Jesus was born, and where he grew to manhood, lived, died and arose again.

Because we cannot understand people apart from the land in which they live, our first "journey of discovery" is to be into the land of the Hebrews. Since there are just twelve of us in the class we are going to divide into four

sight-seeing groups. We are going to Palestine by air-o-plane on a journey of discovery. Each group is to make a study of one phase of Hebrew life and history and to bring their reports to the class on next Sunday. Since there are just three in each group, each member of the class is to take one of the items assigned to their group and to look up that particular thing on this air-o-plane journey to Palestine, the land of the Hebrews.

GROUP I is to discover all they can about the land of Palestine: (1) Just where it is, its length, size and width; (2) locate it on the map, and compare it in size with the United States and with your own state; (3) tell one item of interest about its rivers, its seas, its mountains, and its chief cities. See *In the Master's Country,* Tarbell.

GROUP II is to discover how old Palestine is: (1) Something of its history before the time of Abraham; (2) something of its extent and history during David, the great King's reign; (3) something of its extent and condition in Jesus' time; and of its condition to-day. Read *In the Master's Country,* Tarbell; *A Travel Book for Juniors,* Hanson; and *Historical Geography in the Holy Land,* Smith.

GROUP III is to discover for us the people of Palestine: (1) Their racial characteristics; (2) their social life (home, school and political); (3) their religious life (who they worshiped, what they believed, etc.), and something of their religious conditions to-day.

GROUP IV is to discover for us something of the influence of this tiny country of Palestine on adjacent ancient and modern nations: (1) On Egypt, Babylonia, and Assyria; (2) on the nomadic people of the desert, and on ancient Greece and Italy; (3) on the empires of the North and West, including the Western Hemisphere. See *In the Master's Country,* Tarbell.

Next Sunday we will bring the results of our various journeys of discovery together in the class period, and see if we can find out why Palestine is the best known, the most unique, and most ardently loved, the most bitterly hated, the most abused little nation in all the earth. Per-

haps we can discover why it has been so greatly loved, hated, sacrificed for and persecuted as we go forward with our journeys of discovery into the hearts and lives of the men and women who have made Palestine great.

Type II: A Theme Study Assigned

A NEW KIND OF KING

Teaching Aim: "To inspire Intermediate pupils with a desire to know, to love and to serve this new kind of a King in the world's life."

1. "Fruitful knowledge" aim:
   (1) Familiarity with the story of Jesus as a new kind of a King.
   (2) Knowledge of the kind of a Kingdom Jesus came to establish.
   (3) Knowledge of the means through which this new kind of a Kingdom is being builded in the world's life.
2. "Desirable attitudes" aim:
   (1) A new appreciation of Jesus as a world character, a world hero, and a new kind of a world King.
   (2) Sense of gratitude for the privilege of being "joint heirs" with Christ in this new kind of a Kingdom.
   (3) Deepened appreciation of the "cost" of being "heirs" with "Christ" in the Kingdom of God.
3. "Skill in living" aim:
   (1) Expressed desire to identify themselves with this new kind of a world King.
   (2) Expressed desire to have part in the Christian world order enterprise of Jesus through service activities.
   (3) Understanding of the means by which this spiritual kingdom is grown in their own lives.

MOTIVATION OF ASSIGNMENTS: Next Sunday we are to begin the study of a new kind of a King and Kingdom in the world's life of which we have been invited to become citizens or subjects. In order that we may be in a position to intelligently decide whether or not we want to become subjects of this new kind of a King and Kingdom we are going to ask each member of the class to discover during this week one thing about this new King and his Kingdom.

In order that each member of the class may have part, we will number from one to ten around the class, and each member of the class will take the question which corresponds to his number with the reference and see if he can bring to the class on next Sunday morning, one item that will help us to decide whether or not we want to be subjects of this new kind of a King in his new kind of a Kingdom. (Let the class number from one to ten, and then make a note of the question with references that corresponds to their number. Keep a record of names of persons to whom the question assignments fall.)

QUESTIONS

1. Who was this new kind of a King? John 1: 1, 2, 14; Matt. 3: 17.
2. Where did he come from? Gen. 1: 1-31; John 1: 1 and 14.
3. What is His name? Matt. 1: 1; Luke 1: 30-31; Mark 1: 1; John 1: 14, 17, 18.
4. What do his different names mean,—JESUS, MASTER, SAVIOUR, CHRIST. Look them up in a Bible dictionary. Matt. 1: 21.
5. What kind of persons in olden times were anointed? Look up Prophets; Priests; Kings, in the Bible dictionary and concordance. Was Jesus Christ the anointed Prophet, Priest and King of the World?
6. How do we know Jesus was a World King? Isaiah 9: 6-7; Daniel 7: 13, 14, 27; and Revelation 5: 9-10.
7. How do we know Jesus was a World character? John 1: 6-13; Matt. 7: 28; Revelation 1: 4-6.

8. How did Jesus conquer the world and come into possession of his Kingdom? Phil. 2: 1-12. What is his "coat of arms"? Look up references on LOVE! OBEDIENCE! SACRIFICE! SERVICE! (In the discussion of the following Sunday make much of L.O.S.S., the first letters of these four words. Indicate what Christ's "LOSS-es" were. Link up with the words of Jesus, "He that loseth his life for my sake and the Gospel's shall keep it unto eternal life.")
9. What means is Jesus using to establish his Kingdom in the life of the World? Have pupils look up Peter's confession, "Thou art the CHRIST, the Son of the Living God," and Jesus' reply, "Thou art Peter, and upon this rock (expressed conviction) I will build my CHURCH and the gates of Hades shall not prevail against it." Emphasize the TEACHING—PREACHING—PRACTICING function of the church.
10. How may we become heirs with CHRIST in this world Kingdom of God? (Bring out the "coat of arms" again: LOVE—OBEDIENCE—SACRIFICE—SERVICE!

Who must believe?
Who must obey?
Who must love?
Who must sacrifice?
Who must spend themselves in Christian service?
What name do those bear who wear Christ's "coat of arms"?

Does wearing the name make one a subject of His Kingdom? What does?

TYPE III: A BOOK STUDY

RUTH,—THE GREAT LOVE STORY OF THE OLD TESTAMENT

TEACHING AIM: "To make Senior young people acquainted with the character, the message, and the significance of the story of RUTH."

MOTIVATION OF ASSIGNMENTS: The story of RUTH is one of

the shortest books of the Old Testament. It may easily be read in fifteen to thirty minutes. It is, however, one of the most significant of all the Old Testament books because it gives the story of the linking together in the ancestry of Jesus the Gentile and the Jew. RUTH is a story of primitive times showing how all the difficulties and sorrows of life are met by "kindness, love, loyalty to truth and duty."

To get the message of this brief book and to understand why it is important enough to be included in the Old Testament Scriptures, we are going to divide it into six research groups:

GROUP I is to discover all they can of Canaan in the times of Ruth and the Judges. See the Bible dictionary, "Ruth" and "Judges," and the following references: (a) Gleaning, Deut. 24: 19-22; (b) Land tenure, Ruth 4: 4-6; and Lev. 25: 2-17, 23-28; (c) Contracts, Ruth 4: 7; (d) Customs connected with marriage, Ruth 3: 1-9; 4: 1-6; Deut. 25: 5-10.

GROUP II is to tell the story of RUTH as given in Chapter I, including the sojourn of Elimelech's family in the land of Moab; the sorrow and suffering there; the return of Ruth with her mother-in-law, Naomi, to Canaan.

GROUP III is to tell the story of Ruth gleaning in the barley fields to support herself and her mother-in-law. Her meeting with BOAZ, a near kinsman of Naomi and his kindness to her. Chapter II.

GROUP IV is to tell the story of Boaz's discovery of his kinship to Ruth and his duty as a near kinsman. Chapter III.

GROUP V is to tell of the marriage of Ruth and Boaz; the birth of their son, Obed, who was the father of Jesse, who was the father of David, the great king; and the significance of this genealogy to the story and character of the CHRIST, the JEWISH MESSIAH.

Ask Group VI to read George Matheson's story of "Ruth, the Decided," and to tell why she was given this title (pp. 171-191 in *Some Representative Women of the Bible*—Matheson).

QUESTIONS FOR STUDY AND DISCUSSION

1. What is the task of teachers of religion in view of the statements of men like Presidents Butler and Hopkins?
2. What importance does the significance of the task of teachers of religion have in relation to knowing and using the best methods of teaching?
3. What is the aim of religious education, and what three factors are essential to the accomplishment of this aim?
4. Discuss the importance and character of the topical or research method of teaching.
5. Discuss the two different approaches in the making of assignments; and illustrate each.
6. What dangers attend the use of the topical or research method of lesson development?
7. Discuss the suggestions given in this chapter that have to do with the successful use of the topical or research method of teaching.
8. How may study and research be secured?
9. With what types of lesson material may the topical or research method best be used?
10. Criticize the assignments given in the three type lessons presented in this chapter in the light of the five questions given on page 143.
11. Outline your assignments for the development of one of the lessons suggested at the close of Chapter VI by the topical or research method of teaching.

BOOKS FOR FURTHER STUDY

How to Teach Religion, Betts. Chapters XI and XII.
Dynamics of Teaching, Tralle. Chapter IV.
Types of Teaching, Earhart.
Method in Teaching Religion, Betts and Hawthorne.
The Why and How of Group Discussion, Elliott.
The Project Principle in Religious Education, Shaver.

CHAPTER VIII

Youth and the Outline Method of Teaching

BUILDING PERSONALITY THROUGH TRAINING

One of the greatest problems that every teacher faces is how to make sure that instruction will carry beyond the confines of the class room into the permanent life attitudes, habits and character of his pupils. He must teach boys and girls, and he must teach them in such a way as to stimulate a permanent and abiding interest in and love for the study of the Bible as the source of the highest ideals in meeting the difficult problems and situations of the pupil's life. In no other way can the "Bible become a book to live by, and by which to do one's daily work." Interest in the Bible and in definite Bible study must carry beyond the class room into the life attitudes of pupils if the teacher's work is to have an abiding influence in permanent results.

Professor Betts suggests that teachers of religion ask themselves these questions: "To what extent am I grounding in my pupils a permanent and continuing interest in the Bible and in the Christian religion? Growing out of the lessons I teach these young people are they coming to like the Bible? Will they want to know more about it? Will they turn to it naturally, as a matter of course, because they have found it interesting and helpful? Will they care enough for it through the years to search for its deeper meanings and for its hidden beauties? And

because of this will they build the strength and inspiration of the Bible increasingly into their lives?

And further: Are my pupils developing a growing interest in religion? Do they increasingly find it attractive and inspiring, or is religion to them chiefly a set of restraints and prohibitions? Do they look upon religion as a means of a happier and fuller life, or as a limitation and check upon life? Is religion being revealed to them as a pearl of great price, or does it possess but little value in relation to their standard of what is worth while? These questions are of supreme significance, for in their right answers are the very issues of spiritual life for those we teach.[1]

In order that right attitudes of life may be developed and that religious instruction may carry over into daily living, it is of primary importance that teachers of youth shall be familiar not only with one method of lesson development but with all the various methods by which lessons may be presented in a challenging way; and know which of these various methods are best adapted to different types of curriculum materials.

THE OUTLINE METHOD OF TEACHING

If the statement is true, and it is, "that each individual must actually create his own personality by his own activity; then teaching, whatever the type of method used in the process, must force the pupil to think, to feel and to act. Any formal method of teaching easily degenerates into a perfunctory, deadening, mechanical performance; and when this happens no matter what the method of teaching may be the learning process ceases to be ef-

[1] *How to Teach Religion,* pp. 83-84.

fective through that method. Hearing a lesson recited in any sort of routine fashion by any method can never be accepted as the best type of teaching. The personal initiative of pupils must be cultivated and their productive energies developed as well as their powers of assimilation.

The outline method of teaching is an orderly arrangement of the sequence of the significant words, statements, or precepts that develop the lesson truth, the "teaching aim" or principle of life. In the field of general education this method is frequently used in High School and College in the form of syllabi that organize and facilitate the study and discussion of the group.

In the church's school this method lends itself admirably to three different types of lessons, the biographical type of material, the development of literary and book studies; and to the study of topics and themes. This method of lesson development is unusually fine for pupils of high school and college age because it presents the material in an orderly fashion and aids the pupil in the organization of his thinking in a summarized way, thus making it easier to retain, to recall and to use in the practical problems of his own life the ideas and ideals assimilated.

HINTS ON PREPARING THE TEACHING OUTLINE

To acquire technique in the use of the Outline method of teaching, teachers must learn to build an outline that is logical, constructive and cumulative in its development of the principle of life, the lesson truth, that is embedded in the material. The following summarized statements

are suggested as an aid to teachers in how to proceed in the mastery and use of the Outline method of teaching.

1. *Study the character, topic or book until its message for your class group takes hold of you.* To develop any lesson skillfully, the teacher must know what he is attempting to teach. Dr. Tralle says, "The teaching unit is a single dynamic, basic spiritual truth, or principle or generalization embedded in lesson materials that is interesting to the student, that assists him in meeting some life situation, and that develops in him attitudes and ideals as factors in life control." [2] The teacher must study the character, topic or book until he is able to discover in the lesson material, this single dynamic, basic aim or truth or principle of life that assimilated by the pupil will develop attitudes and ideals that will serve as elements of control in his daily life and conduct.

2. *Select both the character, topic or book and the "teaching aim" with the needs, interests and problems of the class in mind.* We have already noted that the ideal course of lessons for youth that will be pupil-centered, Christ-centered and service-centered has not, as yet, been outlined by the International Lesson Committee. The present closely graded lessons, fine as they are, contain many lessons that are not adapted to the immediate needs and interests, the life situations of young people. Ability to select and adapt lessons must be developed on the part of teachers of youth, if the highest type of learning is to result from the use of any and all methods of lesson development.

3. *State the problem or truth or principle of life embedded in the material in such a way as to challenge the*

[2] *Dynamics of Teaching*, p. 13.

attention of your class. For illustration note the difference in the statement of the following lesson topics for youth,—"Hezekiah, the King who Trusted Jehovah," or "A Boy Who Made Good in Spite of a Bad Father"; "Esther a Young Jewish Queen," or "A Queen Who Used Her Beauty Wisely"; "Jacob, a Man Whom God Helped to Conquer Himself," or "A Poor Tool Sharpened and Used." Which statement of the above topics seem to you best to embody a challenging statement of the aim, truth or principle of life of each respective lesson?

4. *Work out your outline of the character, topic or book in such a way as to develop constructively and cumulatively the principle of life or truth embedded in the material.* It is of utmost importance that lessons move toward a high point of interest in a teaching period. That they arrest attention, arouse interest, and grow with cumulative fervor toward a challenging climax in the discovery of and application of the truth in the lesson to the heart and life of the pupils. Without such a climax the lesson fails through its own uniformity of emotional level. Lessons ought to grow and glow, and if outlined with the cumulative interest motive in mind they will produce an emotional urge that will be a mighty factor in the formation of attitudes that are desirable.

5. *Make it possible for the class to work with you, as teacher, in developing the outline and in putting the flesh on the "skeleton" of the material which embodies the seed of truth that is to have permanent life values to the pupils.*

6. *Make whatever assignments are to be made on the outline sufficiently in advance for pupils to do the necessary research work for filling in and completing the outline.* Thus the outline method becomes in itself a form

of "project approach" in teaching, and in this form has its highest value as a method of lesson development with the youth of the church.

The author has had unusual success in making the outline itself a project for the class. The class may be divided into three or four groups and each group assigned the task of outlining the story of a Bible character, topic or book. Or a character, topic or book may be divided into three or four logical sections and each group made responsible for outlining one of these sections. The finished work of the three or four groups may then be brought together for study and discussion and after receiving the criticism of the entire class, be perfected and provided in permanent typewritten form for each member of the class.

THE PROBLEM APPROACH TO THE OUTLINE METHOD OF TEACHING

In the use of the outline method of lesson development the "problem approach" is capable of extended application. In introducing book studies, or in a detailed study of successive Bible characters, the assignment of lessons may properly occupy a large part of the class period. The formal presentation of subject matter, may every now and then profitably take the entire teaching period, the pupils doing research and study work under the direction of the leader around a suggested outline of content. In preparing outlines for this type of project, the compiling of data, and filling in of portions of the outline may purposefully be omitted so that the teachers and pupils working together produce the finished, constructive permanent outline of the character, topic or

book. On the other hand the outline may be presented in a fairly complete way and serve as the basis of the study and research work of the pupils, assignments on the outline being made that necessitate outside of class investigation.

Recently the author observed one splendid teacher of young people in the later teens who in developing the pupil study unit of the Standard Teacher Training course uses the outline as a "problem approach" in the study of the characteristics of early childhood. The outline of the chapter was placed on the blackboard and each member of the class made a copy of it as a guide in their further study and research. The class was then divided into three groups. Group I was to compile a list of quotations from the Bible that contained the idea of teaching or nurturing childhood, as "train up a child in the way he should go and when he is old he will not depart therefrom." Group II was to secure illustrations from life showing the manifestation of the instincts of curiosity, imitation, etc. Group III was to secure from the current magazines pictures of children expressing the instincts of curiosity, imitation, etc. The leaders of the three research groups were to compile into pictorial posters the permanent results of the work of the three groups. There were to be two posters on each chapter, one poster page containing the outline, in large print, with one or two of the best Biblical quotations on childhood; and the other poster page was to contain brief accounts of life illustrations, and magazine pictures that graphically portrayed the dominant instincts of the period of early childhood. The finished project may be made a gift to the teachers of little children in the church's school; or become a part of the permanent workers' library of the

church-school thus placing it at the disposal of all the teachers.

THE DIRECTING OF PUPIL STUDY

The technique of directing study is yet to be mastered both in the public schools and in the church's school. Constructive supervision of "research work" is perhaps the most effective means yet developed. Certain it is that attention to the learning process as a basis for the teaching procedure is a hopeful departure. An examination of the methods that pupils employ in their out of class work is most essential. Economical and productive methods must be discovered and developed; and pupils must be guided in their acquisition of these better methods of study and research if the largest intellectual development is to result. Intelligent direction of the method of procedure in outside of class work ought to be the means of discovering to teachers and pupils how best to organize, select and apply the subject matter; how to study to the best advantage, and how to distribute one's time and energy in the most effective manner.

How to secure the full participation of all members of the class is the central problem in the method of directing the activity of pupils toward constructive ends. One of the factors that contributes most to the achievement of the full participation of all pupils is to expect variation in capacity in every class and to provide different kinds of tasks within the common challenge. The teacher's primary business is that of fashioning, shaping or building an environment in which creative thinking may be done. To use the "outline" or any other method of teaching effectively with adolescents, teachers must get

the pupils to discover and set up problems of their own; they must distinguish between capacity to assimilate a printed page and a productive use of lesson materials in the study and mastery of problems. Outside of class study and research ought not to be too sharply distinguished from class-room activities. It should be regarded more in the nature of unfinished business that will complete, supplement, expand and verify work that has been begun in class under the guidance of the teacher.

Certain it is that every teaching period ought to be a laboratory, or better still a working period to which pupils come as a place of challenge. The teacher should be the director of the thought and action of the class, not the thought and action of the class. Surrounded by a wealth of raw material in the way of stimulating environment, the pupil, under the thoughtful guidance of a teacher who knows how to direct activity, should come to a development of his maximum capacity of thought, feeling and action.

RELATION OF "OUTLINE" TO THE "LECTURE METHOD" OF TEACHING

The lecture method of teaching is closely related to the "outline method." Indeed all thought-producing, stimulating lectures are based upon a constructive and challenging outline of the materials to be presented.

In the field of general education the lecture method is preëminently a graduate school method. It has its largest usefulness in dealing with developed adult minds trained to do their own studying and research and to draw their own conclusions as a result of the mental and emotional stimulation produced through the lecture. In the

church's school it should be used sparingly below the adult classes.

The general popularity of the lecture method of teaching doubtless grows out of the fact that this method provides unusual opportunity for a definite and systematic presentation of lesson material. It is economical of time in that it enables the teacher to cover more material in the class period than is possible with almost any other method; and it is attractive to busy folks because it provides mental and emotional stimulation with a minimum of effort on their part. There are, however, grave dangers in the use of the lecture method of teaching. When the so-called lecture degenerates into a rambling talk that starts nowhere in particular, and arrives where it started, NOWHERE; or when the lecture is used merely as a means of entertaining a group rather than stimulating them to feel, to think and to act, it ceases to be coöperative mental activity and becomes a "stunt" rather than a method of teaching.

The lecture method should not be used with Intermediate and Senior pupils, and to be most productive of development, when used with older young people, lectures should be constructively outlined and should be made the basis of stimulating further study, research and reports, either oral or written, on the part of pupils. Dr. Tralle notes: "The lesson may be presented as a lecture, provided the lecture contains stories, illustrations, personal experiences, anecdotes, allusions, figures of speech, and humor; and provided it is supplemented by various types of responses on the part of the students."[3]

[3] *Dynamics of Teaching*, p. 92.

MAKING PRINCIPLES CONCRETE

In order to make concrete the application of the principles and discussion of the "outline method" of teaching presented in this chapter and as a further aid to leaders of young people in acquiring technique in the use of the outline method of teaching, the author is giving here two outlines of typical lessons for teachers of youth to study, analyze and criticize.

One of the lessons is an application of the use of the outline method of development to biographical lesson material; the other is typical of the use of this method with book and literary studies.

To know about the principles that underlie the skillful use of a method is only one step in the mastery of the use of that method. Complete mastery of any method of teaching is dependent on the teacher's application of the principles underlying that method, concretely to teaching materials; and further to the actual building of lessons by that method, developing lesson material, and criticizing one's own technique in the use of the method in terms of the pupil's response.

It is hoped that out of the study, analysis and criticism of the typical lessons presented here, teachers will be encouraged to use this method with a series of lessons that it is to be their privilege to teach; and that they will study, criticize and evaluate their own results in the use of the outline method as a vital, dynamic teaching agency with the youth of the church.

The author has attempted, in each instance, to suggest the "project approach" in the use of the outline presented because she feels that with this approach teachers will find their largest success in the use of the outline method.

TYPICAL LESSONS OUTLINED

TYPE I: BIOGRAPHICAL

JACOB, THE MAN WHOM GOD HELPED TO CONQUER HIMSELF, OR JACOB—A POOR TOOL SHARPENED AND USED

TEACHING AIM: "One act does not make a character,—we may grow." Phillips Brooks.

1. "Fruitful knowledge" aim:
   (1) Familiarity with the Bible story of Jacob.
   (2) Understanding of weaknesses as well as of the strength of great Bible characters.
2. "Desirable attitudes" aim:
   (1) A new appreciation of the fact that sin costs suffering.
   (2) An enlarged vision of how character is formed.
3. "Skill in Living" aim:
   (1) Decision to struggle to overcome personal weaknesses.
   (2) Expressed conviction that "one act does not make a character, we may grow."

PROJECT APPROACH:

Next Sunday we are going to study about a POOR TOOL, SHARPENED AND USED by Jehovah in a wonderful way as a blessing to a whole nation. His name has come down through century after century of history, as one of the really great men of the ages.

There are sixteen important events in his life, and sixteen or more chapters in the Old Testament that give the story of his wonderful and useful life. On the blackboard you will find a brief "skeleton outline" of his life which you are to copy in your note-book as a guide in research work this week.

There are four ways of judging a character, and we are going to apply these four ways in the judging of the life of this Old Testament character:

1. By description.
2. By what others say of him.

3. By what he says.
4. By what he does.

We are going to divide the class into three "research groups" for the study of the events in the life of this man, and on next Sunday we are going to bring together the results of our research and together outline in detail for our permanent note-books on "Great Leaders I Have Known" the life of this POOR TOOL, who was SHARPENED AND USED.

GROUP I is to discover and fill in the exact Scripture reference for all the items in the following outline that would seem to indicate that this man was a "poor tool."

GROUP II is to discover and fill in with the proper Scripture references all the items in the following outline that would indicate that this man was "sharpened" (disciplined) by the circumstances and problems of his life into a better man.

GROUP III is to discover and fill in with the proper Scripture references all the items in the outline that indicate how this man was "used" by Jehovah in blessing others.

SUMMARIZED OUTLINE

	A quiet man.
	Loved and spoiled by his mother.
	Dreaming of what?
	Aspiring to what?
READ	Stealing what?
GENESIS	Fleeing in fear.
Chapters 25: 27	Seeing God unexpectedly.
through to	Seeing his duty.
33	Serving shrewd Laban.
35	Returning to his homeland.
36	Fearing his brother. Why?
41-42	Humble before Jehovah.
47-48-49.	Crowned by crippling.
	Making restitution.
	"Israel," a Prince with God.
	Perfected through suffering.

The detail outline on the following Sunday, when completed, should be something like the following:

DETAILED LESSON OUTLINE: [4]

I. A POOR TOOL:
1. A quiet man. Gen. 25: 27.
2. Loved and spoiled by his mother. Gen. 25: 28.
3. Dreaming of what?
(1) Jehovah's prophecy. Gen. 25: 21-23.
(2) The birth—incident. Gen. 25: 24-26.
4. Aspiring to what?
(1) The Jewish birthright carried a double inheritance:
(a) Priesthood. Gen. 27: 27-30.
(b) Chosen family,—called of God. Gen. 27: 29.
(2) Why did Jacob value it? Pride or love?
5. Stealing what? Gen. 27: 1-17. (Tell in your own words.)
(1) Jacob's only hesitation—what? Gen. 27: 11, 12.
(2) Jacob's lie. Gen. 27: 18-27.
(3) Caught in the act. Gen. 27: 30.

II. SHARPENED:
1. Flight in fear. Why?
(1) Esau's vow to kill. Gen. 27: 42.
(2) The flight. Gen. 27: 42-45.
2. Seeing God unexpectedly. Gen. 28: 10-19.
(1) A vision,—a dream ladder—angels ascending means descending; for high places mean added service.
(2) Bethel: "Nearer, My God, to Thee."
3. Seeing his duty. Gen. 28: 20-22.
(1) Jacob gets a conscience.
(2) Prayer and its bargain. Gen. 28: 20-22.
4. Serving shrewd Laban. Gen. 29-20.
(1) Loneliness. Gen. 29: 1-12.
(2) Lack of possessions. Gen. 29: 13-20.

[4] Adapted from *Some Men and Women of the Bible*, Binford, pp. 7-9. Used with the permission of the author.

(3) Served 14 years for the girl he loved. Gen. 29: 21-27.
(4) A fair wage bargain with his Uncle Laban. Gen. 30: 25-31.
(5) Family dissatisfaction. Gen. 31: 1-3.
(6) Contest with Laban. Gen. 31: 4-42 develops:
RESOLUTENESS
EXHAUSTLESS PATIENCE
CRAFTINESS
(7) Mizpah contract. Gen. 31: 43-55.

5. Returning to his homeland. Gen. 32: 1-2.
(1) Sacrifice to Jehovah. Gen. 32: 2.
(2) Sent messengers to Esau. Gen. 32: 35.
6. Fearing his brother. Why? Gen. 32: 6-8.
7. Humble before Jehovah. Gen. 32: 9-12.
8. Crowned by crippling. Gen. 32: 13-32.
9. Making restitution. Gen. 33: 1-20.

III. READY AND USED:

1. "Israel," a Prince with God. Gen. 35: 10-15.
2. Perfected through suffering. Gen. 35: 16-20.
(1) Lost the father he had not seen for years. Gen. 35: 27-29.
(2) Lost his favorite wife, Rachel.
(3) Lost his favorite son, Joseph. Gen. 37: 3-35.
(4) Sees his family suffer from famine. Gen. 42: 7–43: 16
(5) Gives up his home in Canaan. Gen. 46: 1-7.
(6) Receives the blessing of a strange ruler in a strange land. Gen. 47: 1-12.
(7) Dies blessing others. Gen. 47: 27.

IV. SUGGESTIVE QUOTATIONS:

"A flawed diamond is more valuable than a pebble, but a flaw does not increase the value of a diamond."

"Once an opal was proved genuine by a flaw."

"I'm going by the Upper Road for that still holds the sun,

I'm climbing thro' night's pastures where the starry rivers run.
If you should think to meet me in my old dark abode,
You'll find this writing on the door—
He's on the Upper Road."

"One act does not make a character, we may grow."
Phillips Brooks.

"Holy Lord, teach me the meaning of real success,
May I not become a victim of the world's ambition!
May I esteem holiness more than gold. May I aim at the eternal, and may I be successful."
Jowett.

Type II: A Book Study

James, the Proverbs of the New Testament

Teaching Aim: To come to know the author, purpose, contents and message of James, the "Christian Book of Proverbs."

1. "Fruitful knowledge" aim:
   (1) A working knowledge of the contents of the book of James.
   (2) The memorization of ten Christian proverbs from the book of James.
2. "Desirable attitudes" aim:
   (1) Deepened appreciation of the book of James as a vigorous and readable Epistle upon applied Christianity.
   (2) Enlarged vision of the application of the principles of Jesus to daily living.
3. "Skill in living" aim:
   (1) Decision to try to make Christianity effective in one's daily living.
   (2) Application of the ten memorized Christian proverbs to personal life situations.

PROJECT APPROACH:

The book of James is one of the shorter letters (epistles of the New Testament)—only five chapters long. It can easily be read in a half hour. We are to have ten lessons in which to master the contents of these five chapters; to come to know something of its author, its purpose, its contents, and its message for Christians of to-day.

James is popularly known as the "proverbs" of the New Testament because it contains so many brief, forceful maxims, or expressions of truth that have been the common observation and experience of men.

In order that all may share in the mastery of this book we are going to divide as a class into five Research Groups. Each group is to be responsible for the development of one section of the following outline as we proceed in the study of these Christian proverbs.

In addition to the group work, each member of the class is to commit to memory from week to week one Christian proverb from James that seems to them to be a good "maxim" or backbone maker for Christians of to-day.

GROUP I is to be responsible for the historical setting of the book of James, and for discovering what this book says about how to meet trials and temptations. James 1: 1-18; 5: 7-11, 13-18. For historical setting see Bible Dictionary.

GROUP II is to tell us something of the author; and to discover for us what this book says about the "control of the tongue." James 1: 19-27; 3: 1, 2; 4: 11, 12; 5: 12.

GROUP III is to tell us when the book was written, where, to whom, for what purpose; and something of the style of the book as to language, imagery, sermons, epigrammatic sayings, etc. See Bible Dictionary and Expositor's Bible—JAMES.

GROUP IV is to discover for us something of the contents of the book. What it teaches about respect for persons, about faith and works; about wisdom from above; about the abuse of wealth. See James 2: 1-13; 2: 14-26; 1: 22, 25; 4: 17; 1: 5-8; 3: 13-18; 4: 1-10; 5: 1-6; 1: 9-11; 2: 1-9.

GROUP V is to tell us what the message of the book is for our age and for the age to which it was written. Also something of its "warnings and encouragements," James 4: 1-10, 13-17; 5: 13-20. Also the Bible Dictionary and Expositor's Bible—JAMES.

LESSON OUTLINE: JAMES, THE PROVERBS OF THE NEW TESTAMENT.

1. The historical setting of the Book:
   (1) Political situations of the times.
   (2) Social conditions.
   (3) Religious life of the times.
2. The author of the Book:
   (1) Personal history,—home, occupation and training.
   (2) Character: the kind of a man he was.
   (3) Qualifications for his work as author,—knowledge, relation, associations.
3. The Book:
   (1) When written, where written, to whom written, and for what purpose?
   (2) The style of the book,—language, imagery, stories, sermon, addresses, epigrammatic sayings,—which?
4. The contents of the book:
   (1) Introduction,—characters, if any.
   (2) Problems involved in its discussions.
   (3) Conclusions,—results.
5. The message of the book:
   (1) For the age in which it was written.
   (2) For our own time and age.

QUESTIONS FOR STUDY AND DISCUSSION

1. If the question of "how to make sure that the Bible will carry over into life" is one of the teacher's greatest problems, what will aid in the solution of the problem?
2. (a) What is meant by the outline method of teaching? (b) Where is this method used in the field of general education with greatest success? (c) Where may this method be most profitably used in religious education?

3. Discuss the suggestions given in this chapter on "how to prepare" an effective teaching outline.
4. What is meant by the "problem approach" in the use of the outline method of teaching?
5. Discuss the relation of "directed study" both inside and outside of the class in securing the full participation of the members of the class in the discovery and assimilation of truth.
6. Discuss the relation of the "outline" to the "lecture" method of teaching.
7. What steps are involved in the concrete application of principles to the mastery of any method of teaching?
8. Analyze and criticize the aims, project approach, detailed lesson outline, and suggested quotations for application on the lesson "JACOB, A POOR TOOL, SHARPENED AND USED."
9. Analyze and criticize the teaching aims, project approach, and lesson outline of "JAMES, THE PROVERBS OF THE NEW TESTAMENT."
10. Select a Bible character or a book study and outline in detail your lesson plan, using the outline method of development.

BOOKS FOR FURTHER STUDY

How to Teach Religion, Betts, Chapters XI and XII.
Dynamics of Teaching, Tralle, Chapter IV.
Directing Study, Miller.
Types of Teaching, Earhart.
A Social Theory of Religious Education, Coe.
Method in Teaching Religion, Betts and Hawthorne.
The Curriculum of Religious Education, Bower.

CHAPTER IX

The Project Method and Youth

The project method of learning, like the question, is as old as the human race. By this method the human race learned to walk and talk, to work and play, and to achieve an increasingly higher civilization from age to age. The project ("trial and error") method is the method by which all primitive peoples have acquired whatever of skill they may have attained in every phase of knowledge. In primitive times the home was the schoolroom in which girls learned through the project method, under the guidance of mothers, whatever types of knowledge were necessary for them to fulfill their sphere of usefulness. Boys learned the skills and trades of their fathers, so that for generation after generation distinct types of trades or skill have come down through families and tribes.

The old "trial and error" method of learning through experience is perhaps the most painful of all learning processes. It is a slow and laborious method when it stands alone. How long an eternity do you suppose it would take the human race to arrive at the universal, limitless wisdom of God if each succeeding generation of people had to begin where the previous generation started? Some one has said that if all systematic education was taken out of human experience, the most civilized nations to-day would revert to the grossest of heathenism within three generations.

The project method as it is conceived in modern education to-day is more, however, than the "trial and error" method of ancient times. It is perhaps the most dynamic, vital, forceful method known in the field of education when guided and stimulated by the accumulated knowledge and experience of the human race. The experimentation and discoveries of Madame Montessori and other educators in the use of concrete stimuli and projects have re-discovered for us the value of the "project" or "problem" method of education, which passed into a decline with the coming of the "printed page."

WHAT IS THE PROJECT METHOD?

There are almost as many definitions of the "project" or "problem" method of teaching as there are authors on the subject. The following are among the most stimulating attempts: "Whole-hearted purposive activity proceeding in a social environment"; "Growth based upon meeting difficulties"; "A problematic act carried to completion in its natural setting." Dr. Tralle ventures still another that is more or less inclusive of all these others: "A project is a cheerful group acceptance of a challenge, and the interested, purposive carrying out of a worthwhile undertaking." [1]

The project method has to do with giving pupils something to do that they cannot do without finding out what you would like to have them know. By this method the pupil is brought face to face with something to do, a problem to be solved. According to Dewey, the mind is the instrument by which we overcome obstacles, and "thinking takes place only when action is checked." The

[1] *Dynamics of Teaching*, p. 87.

project method is based on the principle that where there is no problem, there is no thinking. The function of the teacher is not to solve the problem for the pupil, but co-operatively with the pupil by assisting the learner in furthering his own efforts in the solution of the problem.

By this method pupils are not carried forward over beaten paths of knowledge and experience to their five-fold (scientific, esthetic, institutional, literary, and religious) inheritance. Instead each individual faces the problem of building for himself his world and of expressing the values of life through the achievement of his own personality. In the project method of education the work of the teacher lies in the field of initiative and of guiding the pupil in "what to do" in the solution of his problems.

The project method of education attempts to make the pupil, rather than the class-instruction, the unit of education. After all one of the most important objectives in education is to grow boys and girls who are thirsty to learn. The ultimate veto lies with the pupil. If he fails or refuses to respond, the best of teaching is of no avail. The desire and ability to lay hold of a difficult task and to see it through are invaluable traits. The aim of the project method is to develop people who can really think for themselves. It is comparatively easy to secure a large amount of intellectual activity on the part of pupils by a skillful use of the "social motive" in education; but to develop "creativeness" in the field of thinking is far more difficult, but far more meaningful and worthwhile to the individual who must create his own personality by his own activity. It is in this respect that the project method makes its greatest contribution.

THE PROJECT METHOD AND COMMUNITY EDUCATION

There is every indication that the project method is to have increased use in the home, the public school, the church-school, and in community life. The experimentation of Dugald Stewart Walker, the famous illustrator and author of fairy tales, with the project method of education in the community life of the lower East Side, New York, is significant of the use of the project as a method of community education. Through the dramatization of his fairy story, "The Invisible Village," some thirty thousand foreign children and young people were enlisted in a sociological experiment that resulted in the cleaning-up of the physical, intellectual, and moral conditions of the lower East Side, New York City. Through the project method of "personification" in work and in play, new community ideals for the physical, mental, and moral conditions of their section of Greater New York were established in the lives of these foreign speaking peoples.

In the social institution known as Christadora House, Mr. Walker evolved a system of work and play which caused hundreds of young incorrigibles to reveal their hidden desires for moral advancement. By living according to the rules of the "Invisible Village" they found their rightful place in life, and after a period of eight years all except one are living illustrations of Mr. Walker's self-education theories. The first of these is that work must not be regarded as something compelled by necessity, but as play, a means of individual and social betterment.

The experimentations of Mr. Walker and others in the use of pageantry, dramatics, and festivals have re-discovered for us the value and importance of these festival types of projects as community educators.

CHARACTERISTICS OF THE PROJECT METHOD

The project or problem method has certain distinguishing characteristics which readily differentiate it from all other methods of teaching. Briefly summarized they are as follows:

1. A problem or project suggested or presented. The social motive should be dominant in the teacher's motivation of the class, in presenting the problem or project.

2. The project or problem should be in the nature of a "challenge" and should be possible of a variety of solutions. The teacher's task is to present the "challenge" in such a way as to enlist the enthusiastic coöperation of all the pupils in the solution.

3. The teacher should work with the pupils in gathering data, and in helping them to weigh values and to draw conclusions.

4. Perhaps the chief characteristic of this method of teaching is the "open mind" or tentative, experimental attitude which it creates toward the problems of life.

This method tends to lengthen the self-educative period through producing the scientific attitude characteristic of the "open mind" and an experimental attitude toward the problems and achievements of life, thus paving the way for a race of men who can "think God's thoughts after him." Placed in the form of an outline the "project method" of lesson development may be represented as follows:

I. Each class a conference of potential leaders (discoverers).
   1. Genuine problems introduced in line with the life needs and interests of the group.
   2. Possible solutions of the problem discussed.

3. Individual or group assignments of specific portions of the common problem.

II. Outside of class study and research.
   1. The gathering of data.
   2. Weighing of values.
   3. Drawing of tentative conclusions.

III. The class period: (not a formal recitation).
   1. An exchange of ideas.
   2. A clearing-house for all related problems.
   3. Comparison of various methods of solution.
   4. Thought stimulation.
   5. Drawing of conclusions as result of exchange of ideas, comparison of data, etc.
   6. A tentative attitude,—suspended judgment.
   7. A group (or individual) arrival of final complete solution of the problem.

IV. The teacher's part in the steps of the problem or project: [2]
   1. *In purposing,* to create interest and to get the group interest started.
   2. *In planning,* to help in the formulation of tentative plans for execution and to assist in revising them as the activity proceeds.
   3. *In carrying out the project,* to guide the various steps.
   4. *In judging,* to help in gathering the results good and bad and to move forward with the others.

RELIGIOUS EDUCATION AND THE PROJECT METHOD

A few years ago the phrase "the project method" was unknown in the field of education; now we hear it on every hand. In the public schools educators are revolutionizing the entire teaching technique on the basis of the "project approach." Teachers of language, literature, music, mathematics, manual training and the sciences alike are finding it suited to their needs and effective as a means of training boys and girls to come to know through

[2] *Teaching Adolescents in the Church School,* Shaver, p. 160.

the laboratory method of doing. Inevitably, church school teachers, who desire to keep step with the best educational methods, will want to experiment with this most vital method of learning through the progressive solving of "problems" in the field of religious growth and development.

There are six principal types of projects that may be advantageously experimented with by teachers of youth, and to these attention will be given in this chapter.

One very fine type of projects that have unusual appeal in the adolescent years and that may be used in the religious motivation of life is *dramatics, pageantry* and *scenario writing.* The dramatic instinct is at its flood tide during the period of middle and later youth, and one of the finest project approaches in the acquisition for worthy life ideals and motives is to be found in the dramatization of Bible stories, the creating of Biblical and missionary pageants, and the writing of scenarios for religious "silent dramas."

Debates, open forum discussions, story analysis, and the *telling* and *writing* of *stories* represent another "project" approach that may be used with unusual success in work with young people.

Poster work, including graphically portrayed character sketches of great Biblical and missionary leaders, the development of themes and book studies, and the poster portrayals of the parables of Jesus afford unusually fine projects for early and middle adolescent groups.

Map work, including the physical or relief map on the sand-table or made of paper-pulp, putty, or plasticine; political maps showing the extent of boundary of countries and kingdoms, historical maps for the tracing of journeys, etc.; and the electrical map, are all manual

types of projects that have a worth-while place in the Intermediate and Senior departments of the church's school.

The following classified list of *service projects* for Intermediate, Senior and Young People's classes will be suggestive to teachers of youth of the wide range of activities that may be regarded as worth-while service projects for young people:

FOR INTERMEDIATE PUPILS (12-14 YEARS)

Planning and conducting a worship service for the department.

Making activity posters announcing events at the church.

Making a list of books suitable for young Christians to read.

Making a Christian flag and standard for the Intermediate Department.

Preparing a book showing how the Bible came to us for the library of the church-school.

Making an attractive bulletin board for the department or the church-school and keeping posted on it notices of various activities of the church and school.

Planning the annual graduation program for the Intermediate Department.

Doing errands and chores for a shut-in man or woman for one or more hours each week.

Preparing an illustrated book on the "Ten Greatest Christian Statesmen of To-day."

Planning and providing additional physical equipment and improvements for the department.

FOR SENIOR PUPILS (15-17 YEARS)

Providing the church with a special musical program or pageant one Sunday evening each month.

Providing or making additional articles of equipment for the Senior Department of the church-school.

Planning a program for a Christian's leisure time, and providing it in mimeographed form for circulation in young people's classes.

Serving a banquet for the mothers or fathers of the church in connection with Mothers' and Daughters' or Fathers' and Sons' week.

Making and sending Christmas greeting to the church-school officers.

Preparing a code of rules for choosing one's friends on a Christian basis.

Preparing and presenting a play or pageant teaching World Brotherhood.

Providing and sending magazines to the living-link missionary or missionaries of the church.

Preparing charts showing the service activities of the department or school during the year.

Making a poster or set of posters showing factors that should enter into choosing one's life-work as a Christian.

FOR YOUNG PEOPLE (18-24 YEARS)

Editing a weekly bulletin for the church or church-school.

Providing a wholesome evening's entertainment for the children of the church-school.

Forming and providing for the church or church-school a Young People's choir, orchestra or band.

Making clothing, toys, etc., for an orphanage or nursery.

Making a code or set of rules for Christian parents on governing the home on a democratic basis.

Devising a plan for correlating the overlapping organizations and programs for young people in the local church.

Providing a typewritten form and pasting in the department hymnal a list of twenty-five or more of the best hymns, scripture passages and prayers for devotional services.

Providing an evening of wholesome entertainment for the shut-ins of the church.

Providing five new books on social-life development for the workers' library of the church-school.

Providing and mailing to the living-link missionaries of the

church the new current mission study text-books from year to year.

Surveys of class activities, of methods of teaching, of lesson materials, of worship programs, of departmental organization and activities, of community organizations for social and welfare betterment,—these and many other types of research work may be made the most vital of projects with groups of older young people. Indeed, there is every reason to believe that the project method ought to have and will have perhaps its largest usefulness in the program of religious education for the youth of the church.

TYPES OF LESSONS WITH WHICH THE PROJECT PRINCIPLE MAY BE USED

There are perhaps five types of lesson materials that lend themselves to development by some form of the "project method."

The geographical lesson readily adapts itself to development by manual map work (physical, political, historical or electrical) type of project development. The author recalls a group of boys who, in connection with the six months' study of the Gospel of Mark (first year Intermediate Graded Series) made an electrical map of Palestine in the time of Jesus. One group worked at the task of drawing an outline map of Palestine (14 x 18 inches) which they mounted on thin, one-quarter-inch, beaverboard. Another group looked up all the cities in connection with which important events occurred in the life of Christ; another group took the important mountains; another group the rivers and seas, and still another

group secured the necessary electric wire, bulb, batteries, brass screws, pointers, etc., for completing the electrical map.

One entire lesson period was given to the discussion of the materials that would be needed to complete the "project" and the Biblical information that must be accurate if the completed map was representative of real achievement on the part of the class, and was worthy to be made a gift from the class to the department.

On the margin of the map, where the Great Sea is, a typewritten list of the principal cities, mountains, rivers and seas at which events of importance in the life of Jesus occurred, was mounted. Opposite each name a brass screw was placed, the point of the screw coming out on the reverse side of the map-board. Next the principal mountains, rivers, cities and seas, corresponding to the names on the margin, were located on the map by means of similar brass screws, the names being written, not on the map, but on the reverse side of the board where the screws came through. The map-board was then turned over, and on the board side the proper city, mountain, river or sea on the margin wired with electric wire to the corresponding screw on the map. A small electric bulb was then inserted in the upper left-hand corner of the map where the words "Map of Palestine" appear. Two electric wires were then run from the light socket to the center of the board (top), brought through the board side to the map side, and attached to two pointers. The small brass curtain-rods make excellent pointers. When the map-board was completed and wired, it was fastened by means of hinges to a box about four inches deep. The batteries to which the wires were attached were fastened in the lower right-hand corner of the box

and the map-lid closed by means of a hook and screw-eye.

The map was used by the boys and their teacher as a means of reviewing the knowledge they had gained in making the electrical map about the important events in connection with their study of the life of Jesus. The teacher would take one of the pointers and place it on one of the screw-heads on the margin of the map where the names of the cities, mountains, rivers and seas appeared. One of the pupils would tell what event happened at that point and another would place the end of the other pointer on the right screw-head on the map. If the pupil touched the right screw-head (no names appeared on the surface of the map) the electric-light bulb would illuminate because the circuit had been completed; if not, the pointer was passed to another member of the class. The map was later made a gift to the department from this class of boys.

Dramatization, pageantry, and scenario projects may be used advantageously with practically all the great stories of the Bible,—Ruth, Esther, stories of Joseph, of David, of Paul and of Jesus. High School classes will thoroughly enjoy the "project" of preparing the scenario for any one of the above referred to lessons or groups of lessons; and will doubtless gain more useful knowledge by their own efforts through such a project than by any other means.

Biographical lessons and nearly all the parables of Jesus lend themselves to development by the poster type of project. Some very interesting and illuminating illustrations of poster types of projects are given in chapters IV and V of *The Use of Projects in Religious Education* by Gertrude Hartley.

Debates that set off against each other the life and contribution of great Bible characters and missionary heroes are another stimulating type of the project method with adolescents. The author recalls a class of Intermediate boys that challenged a class of Intermediate girls to a debate on "resolved that Solomon was a greater King than David." The following year the same two classes debated the question "Resolved that Peter was a greater apostle than Paul." Both classes learned more of Solomon and David and of Peter and Paul as a result of these two debate projects than they would have acquired from almost any other type of lesson development. The following debate subjects are suggestive of some challenging debate projects for Seniors and older Young People:

"Resolved that the Ten Commandments are as binding to-day as when written."

"Resolved that Medical Missions are of more value than Educational Missions."

"Resolved that we solve our Immigrant Problems by deportation rather than Americanization."

"Resolved that it is better to be born blind than black in America."

"Resolved that we solve our Oriental, or Mexican problem through deportation rather than Americanization."

Theme studies such as the twelve lessons on "The Church" in the third quarter of the Second year of the Senior Graded Lessons lend themselves to development in a splendid way by the "survey project." In connection with the study of this series of lessons make a survey of the efficiency of our own local church as an agency for the realization of the will of God in the life of the community and world. You will be surprised at the breadth of knowledge of what the church ought to do and mean,

and of how well or poorly she is achieving her task that young people will discover and reveal as a result of such a "survey project" development of that entire series of twelve lessons. In connection with this quarter's lessons, every ordinance and function of the church can be assigned for study with relation to the contribution it is supposed to make and to what extent it is actually making that contribution. The series of *Problems of Youth in Social Life* (lessons 27-39) in the Third Year of the Senior Graded Series may also be developed through the "survey project" approach.

MAKING THE PROJECT PRINCIPLE CONCRETE

In order to make concrete the application of the project principle in the development of lesson materials, and as aid to teachers in acquiring technique in the use of the "project method" of teaching, the author is giving here two type lessons for the study and criticism of leaders of youth.

We have already indicated in preceding chapters that teachers of adolescents will find the "project approach" perhaps the best approach in every type of teaching method,—story, question, topical or research, outline, etc. In the type lessons given in this chapter, we want to consider not only the "project approach," but the actual development of the entire lesson or group of lessons by the "project method" of teaching.

It will be impossible, of course, within the limits of this chapter to develop one lesson representative of every type of project that may be used with adolescents. It seems wise, therefore, to select two of the less familiar types of "project,"—the "scenario," or silent drama, and

the "survey" and to develop a type lesson of each as an aid to teachers of youth in digesting, assimilating and appropriating for their own use both a knowledge of and skill in using the "project method" of lesson development.

The complete mastery of any method of teaching, as we have already noted, is dependent not alone on a teacher's understanding of the principles that underlie the use of that method; but upon his ability and skill in applying the principles concretely to teaching materials. Until he can do that a knowledge of principles is of little avail. It is hoped, therefore, that the study, analysis, and criticism of the two types of lesson projects presented in this chapter will stimulate teachers of young people to use the project method with a series of lessons that it is to be their privilege to teach; and that they will study and evaluate their own results in the use of the project method as a vital dynamic teaching method with youth.

Type Lessons Developed by the Project Method

Type I: Development of the Story of Ruth as a "Silent Drama" Project

Teaching Aim of the Projects

"To secure the maximum coöperation of young people in mastering a knowledge of the character, message and significance of the story of Ruth through reproducing it by means of the "silent drama" project.

1. "Fruitful knowledge" aim:
   (1) Intimate knowledge of the story of Ruth, including the visualization of its scenes.
   (2) Knowledge of the manners and customs of the times of Ruth.
   (3) Knowledge of the technique of the silent drama and of the importance of lighting and color effects to emotional qualities.

2. "Desirable attitudes" aim:
   (1) Enlarged vision of the wholesomeness of the simple, sincere, home-life of ancient times.
   (2) Deepened appreciation of the importance of "kindness, love, loyalty to truth and duty" in solving the problems of life.
3. "Skill in living and doing" aim:
   (1) Desire to appropriate in their own lives the simple virtues of kindness, love, loyalty to truth and duty, which makes the story of RUTH worthy to live in the permanent literature of the world.
   (2) Confidence in their ability, as a group, to achieve results in portraying the life and motives of ancient times through the "silent drama."

MOTIVATION OF THE PROJECT:

We are to have the privilege for the next three lessons (Senior Graded, third year) of studying the story of RUTH, one of the most significant books in the Old Testament because it links together in the ancestry of JESUS, the Gentile and the Jew. RUTH is known as the great LOVE LYRIC of Old Testament literature because of its beautiful portrayal in story form of the motives of "kindness, love, loyalty to truth and duty" as the solution of the problems of life.

As these are days when play-writers are looking everywhere for materials rich in dramatic power for use in the "silent drama," suppose we undertake, as a class project, the reproduction in scenario form of the story of RUTH. Perhaps we can create something worthy to live among the great "silent dramas" of the world.

We are going to divide the class into four groups; for the study and research of background knowledge and information we shall need to know if we succeed in the project of producing in "silent drama" the story of RUTH. Each group will work separately this week. Next Sunday we will bring together and discuss, compare and evaluate the results of our investigations. We should be prepared

at that time to make the first rough draft or sketch of the story of RUTH in silent drama form.

The week following we will perfect the silent drama form, including the word story pictures and the scenes (living pictures or tableaus), costumes, etc., and the mechanical devices for reproducing the story in "scenario" form.

During the third week we will meet at least once through the week for the working out of the living tableau pictures. That week we will perfect also the word story portions in either poster or tableau form. The following Sunday we will attempt to reproduce, during the class period, in "silent drama" form this great story. If successful, we will later present it for the entire department and church-school.

PROJECT ASSIGNMENTS:

GROUP I is to study the story of RUTH with the scenes or pictures in mind. In dramatizing this story in scenario form into what main divisions should the plot be divided? What pictures will you present in succession to portray the major incidents of the story as you visualize it? Make an outline of the story into ACTS and SCENES and have this outline duplicated in the church office so that each member of the class may have it before them for discussion and analysis on next Sunday.

GROUP II is to make a study of Oriental manners and customs, including caravan journeys, home life, ancient cities and towns, peasant life, customs of burials, weddings, etc., with the story of RUTH in mind. Later you will be expected to prescribe and arrange the costumes for characters, and the stage setting for the scenes of the story of RUTH. Be prepared to discuss on next Sunday the character of the costumes you feel the main characters in the story of Ruth should wear as a result of your study of Oriental manners and customs.

GROUP III is to study the story of RUTH with respect to the portions of the story that should be visualized in words to accompany each living picture or scene. Write the introduction to this scenario with this Oriental story

of RUTH in mind; and have it ready to present on next Sunday for the discussion of the class. Arrange other portions of the Biblical story that you feel should accompany the pictures or scenes in their Biblical form. After the discussion of the plot on next Sunday and the agreement of the class as to what pictures or incidents are to be shown in tableau form, you will be expected to arrange the word picture to accompany each tableau or group of tableaux.

GROUP IV is to study lighting and color effects in relation to the story of RUTH. Read Lessons V and VI in *Dramatization in the Church School* by Miller, and apply the principles of color, lighting and groupings to the emotional interpretation of the story of RUTH. Be prepared to consult with Groups I and II and III in planning the detailed scenes or pictures of this story in scenario form with the principles of proper groupings, lighting and color effects in mind.

OUTLINE OF COMPLETED SCENARIO:

The author is giving here the completed scenario in outline form as worked out by a group of Senior girls. It is for the discussion and guidance of teachers only. It ought not to be suggested or in any way made available to a class that is attempting to arrange the dramatic scenario for RUTH. In doing so you will defeat the primary value of the silent drama as a project.

SCENARIO OF RUTH IN OUTLINE

ACT I. MOAB, THE LAND OF STRANGE GODS.

SCENE I. (*"Word picture"* will be used to indicate words, and *"Tableau"* to indicate pantomimed scenes throughout the outline.)

Word Picture I. An introduction to the story of Ruth giving the motive for Elimelech's family sojourning in the land of Moab. Ruth 1: 1, 2.

Tableau I. Caravan of Jewish immigrants arriving in the distant land of Moab. Native

peasant farmers observing them as they journey along the barley fields.

Tableau II. Constructing a crude tent home on an unclaimed strip of land by the wayside.

Word Picture II. Death of Elimelech, the father of the household. Ruth 1: 3.

Tableau III. The sons of Elimelech meet the daughters of Moab as they glean after the laborers in the barley fields.

Word Picture III. Oriental courting during the barley harvest. Ruth 1: 3-4.

Tableau IV. An oriental wedding at the close of the barley harvest season. RUTH and ORPAH wed the sons of Elimelech,—Mahon and Chillon.

SCENE II. Sorrow and Suffering in the Land of Moab.

Word Picture I. Death of Mahon and Chillon, the sons of Elimelech. Ruth 1: 5.

Tableau I. An oriental death-bed scene, sorrowing widow and daughters-in-law.

Tableau II. An oriental funeral, aged mother supported by weeping daughters-in-law.

Word Picture II. Aged mother, Naomi, feeling herself under the scourge of Jehovah, purposes to return to Bethlehem in Palestine. Ruth 1: 6-7.

Tableau III. Daughters-in-law, Ruth and Orpah, attempt to accompany Naomi. Ruth 1: 8-13.

Tableau IV. The parting scene between Naomi and Orpah. Ruth 1: 14-15.

Word Picture III. Ruth's decision: "Entreat me not to leave thee, and to return from following after thee," etc. Ruth 1: 16-17.

Tableau V. The parting scene between Naomi and Ruth that ends in her decision to leave her own people, lands and gods and to accompany Naomi, her mother-in-law, to the land of the Jews. Ruth 1: 18.

ACT II. RUTH AND NAOMI IN BETHLEHEM IN THE LAND OF THE JEWS.

SCENE I. Word Picture I. Indicating the lapse of time, hardships on the way, and the journey's end in Bethlehem of Judea. Ruth 1: 19.

Tableau I. Naomi and her Moabitish daughter-in-law greeted by old friends. Ruth 1: 19-20.

Word Picture II. Naomi's words: "Call me not Naomi, but Mara; for the almighty hath dealt very bitterly with me," etc. Ruth 1: 20-21.

Tableau II. Naomi and her daughter-in-law established in a humble tent home on the outskirts of Bethlehem. Ruth 1: 22.

Word Picture III. Concerning the estate of Boaz, a wealthy kinsman of Naomi. Ruth 2: 1-2.

Tableau III. Ruth gleaning after the laborers in the barley fields of Boaz, the rich near kinsman of her mother-in-law. Ruth 2: 3-8.

Word Picture IV. Boaz discovers who Ruth is. Ruth 2: 4-8.

Tableau IV. Boaz showing kindnesses to Ruth, the daughter-in-law of Naomi. Ruth 2: 8-14.

Word Picture V. Boaz instructs the harvesters to let grain fall purposely and not to molest this foreign girl's gleaning. Ruth 2: 14-17.

Tableau V. Ruth returning at eventide to the home of Naomi with the results of her day's gleaning. Ruth 2: 18-19.

Word Picture VI. Naomi reveals to Ruth who Boaz is. Ruth 2: 20-21.

Tableau VI. Ruth gleans in Boaz's harvest field until the end of the barley harvest. Ruth 2: 22-23.

SCENE II. Word Picture I. Naomi instructs Ruth as to how to make her kinship known to Boaz, and the custom of the Hebrews about redeeming the inheritance of the dead. Ruth 3: 1-4.

Tableau I. Ruth revealing to Boaz her kinship to him and her desire to have him redeem the inheritance of her mother-in-law. Ruth 3: 5-9.

Tableau II. Boaz's surprise and expressed willingness to do his part. Ruth 3: 10-17.

Word Picture II. Boaz agrees to redeem her mother-in-law's inheritance if the other nearer kinsman will not. Ruth 3: 12-13.

Tableau III. Showing the parley between Boaz and the other nearer kinsman of Naomi over redeeming the inheritance of Elimelech in the presence of witnesses. Ruth 4: 1-11.

Word Picture IV. Showing the refusal of the nearer kinsman to redeem Elimelech's inheritance. Ruth 4: 6-10.

Tableau IV. Showing the marriage of Ruth and Boaz. Ruth 4: 13.

Tableau V. Ruth and Naomi happy and content in the home of Boaz. Ruth 4: 10-13.

Tableau VI. Rejoicing in the home of Boaz over the birth of Obed, a son. Ruth 4: 13-16.

Word Picture V. Concluding statement linking the birth of Obed, the father of Jesse, with the father of David, the great King; and with Jesus of the line of David whose ancestry was both Gentile and Jew.

Type II: A Development of Lessons 27-38 on "The Church" by the "Survey Project"

Introductory Statement:

In the third quarter of the second year of the Senior Graded Lessons there is a series of twelve lessons on the origin of the Church, its organization, membership, ordinances, worship, its evangelistic, teaching and social-life program; and its missionary work at home and throughout the world, and its wider fellowships with churches of other communions in winning the world to Christ. This entire series of lessons may, with a great deal of practical profit

to the individual members of the class, and to the wider interests of the entire church, be developed by young people in the form of a "survey project" of the life, growth, development and virility of the program of the local church in all its activities.

The author suggests that teachers of youth follow the detailed suggestions appended here, and attempt to develop this series of lessons by using the "survey project" method throughout the entire quarter.

Ample material to aid the teacher of the class in making out a detailed survey blank for the use of the class in making the "survey" will be found in Chapter VII, sections II, VI, VII, VIII, IX, X, XIX, XX, XXI, and XXIII of *A Survey of Religious Education in the Local Church* by Professor W. C. Bower.

TEACHING AIM: The aim of this series of twelve lessons on "The Church" is to acquaint young people with the origin, nature, organization, ordinances, and program of worship, instruction and service of the church at home and throughout the world.

The following specific aims should result to the pupils as an outgrowth of this study of twelve lessons:

1. "Fruitful knowledge" aim:
   (1) Increased knowledge concerning the origin of the church, its form of organization, membership, etc.
   (2) Intimate knowledge concerning the ordinances of the church and the function of ordinances in the development of the spiritual life of its members.
   (3) Increased knowledge of educational, social, evangelistic and missionary program of the church and of its wider fellowship with other communions in accomplishing its world task.
2. "Desirable attitudes" aim:
   (1) Deepened appreciation of the significance of the Church in its contribution to the spiritual development of individual Christian living.
   (2) Widened horizons concerning the educational,

social, missionary and evangelistic scope of the church's work.

(3) Enlarged vision of the unfinished task of the church at home and to the ends of the earth resulting in coöperative attitudes toward Christians of other "communions" in the accomplishment of the task.

3. "Skill in living" aim:

(1) Determination to make the ordinances and program of the church mean more in the individual development of their lives.

(2) Expressed purpose to have part in the educational, social, evangelistic, and missionary program of the church in accomplishing the unfinished task.

MOTIVATION OF THE PROJECT:

It is to be our privilege to spend the entire next quarter's lessons on a study of the church, its origin, organization, membership, ordinances and its program of worship, instruction and service at home and to the ends of the earth.

Rather than making this series of lessons just a study of the church in general, I am wondering if the class would not prefer to make it a study of our own particular church through a vital survey of the contribution it is making to its membership through its ordinances, its program of worship, study and service; and its missionary, evangelistic, and social life development work?

Most of us are in some way definitely affiliated with this church, either by membership in the church family, or by enrollment and attendance at its church-school. If this church has gotten into ruts; if it isn't making as large a contribution as it should make to its constituency then we are a part, at least, of the group that ought to be interested in a study and survey that looks toward correcting this church's weaknesses.

How many of you would like to undertake such a survey with the understanding that at the end of the quarter we will present the results of our survey to the

Church Board for whatever further use they may wish to make of it? *Fine!* We ought through this quarter's study to be able to make a real contribution to the life of the church.

ASSIGNMENT OF THE PROJECT:

There are just eighteen in the class, and in making this study of the program of the church in general and the survey of this church in particular, I am going to divide the class into six study and survey groups of three each.

GROUP I will present on next Sunday the Biblical authority for the church, and a discussion of how membership in it is achieved. See Lessons 27 and 28 for source materials. GROUP II is to present on the same Sunday the result of their study of the organization and membership of this church, giving history of its organization, present membership (resident and non-resident).

GROUP III is to present on the second Sunday the discussion of the Biblical material on the organization of the early church. See Lesson 36 for source material. In connection with that same lesson GROUP IV is to present the results of their study and research on the plan of organization of the particular church with which they are affiliated: number of elders and deacons, standing committees of the Board or Session, etc.

GROUP V is to present on the third Sunday a discussion of the ordinance of Christian baptism, its origin, meaning and function. See Lesson 29 for source material. GROUP VI is to report at the same time on their survey of the growth in membership of this local church each year by confession and baptism and by letter or statement.

On the fourth Sunday GROUP II is to be prepared to develop the Biblical material and to discuss the ordinance of "The Lord's Supper," its origin, meaning, and relation to Christian living. GROUP I is to be prepared to present at the same time the results of their survey of the attitude of the membership of the local church toward the "sacrament" as indicated by regularity of attendance, attitude in partaking, etc.

On the fifth Sunday GROUP IV is to present and discuss

the Biblical lesson on "Church Worship," its origin, significance and function in the development of the spiritual lives of the members. See Lesson 31 for source material.

On the sixth Sunday GROUP III is to be prepared to present the results of their survey of the worship services of the local church, percentage of the membership reached, and the attitude of members in worship services.

On the seventh Sunday GROUP VI is to present the discussion of the lesson on "The Church and Evangelism." See Lesson 32 for source material. In connection with that same lesson GROUP V is to report on their survey of the evangelistic program of the local church.

GROUP I is to report on the eighth Sunday on the Biblical lesson, "The Teaching Work of the Church." See Lesson 33 for source material.

On the ninth Sunday GROUP II is to report on their survey of the Educational program of the local church through its church-school, number of classes and departments, teachers, officers, pupils, etc.

GROUP III is to present on the tenth Sunday the Biblical lesson on *The Social Work of the Church.* See Lesson 34 for source material. On that same Sunday GROUP IV will report on their survey of the social program of the local church.

GROUP V is to report on the eleventh Sunday on the Biblical lesson, *The Missionary Work of the Church Throughout the World.* See Lesson 35 for source material. On the same Sunday GROUP VI is to report on the missionary program and work of the local church.

On the twelfth Sunday GROUP I is to report on the Biblical lesson on *The Larger Fellowship.* For source material see Lesson 38. On that same Sunday GROUP II is to report on their survey of the work of the local church in coöperation with other communions at home and throughout the world.

On the thirteenth Sunday we will formulate summarized conclusions to be sent, with the results of the survey of the local church program, in the form of recommendations to the Church Board, or Session.

QUESTIONS FOR STUDY AND DISCUSSION

1. Differentiate between the "trial and error" method of ancient times and the project method of education as it is used to-day.
2. Define and describe the "project method."
3. Discuss the use of the "project method" in community education.
4. Give the chief characteristics of the "project method" as contrasted with other methods of teaching.
5. Discuss the outline of the "project method" of lesson development as given on pages 174-175.
6. Give the six different types of projects that may be used to advantage with adolescents in the church's school.
7. Discuss the types of lesson material with which the "project method" may be used.
8. How may teachers go about making the "project method" concrete in their own teaching technique?
9. Study, analyze and criticize the "silent drama" project development of the story of RUTH in the light of the aims suggested, and with the coöperation and participation of the pupils in mind.
10. Study, analyze and criticize the "survey project" development of the series of twelve lessons on "The Church."

BOOKS FOR FURTHER STUDY

The Project Principle in Religious Education, Shaver.
Directing Study, Miller.
Teaching Adolescents in the Church School, Shaver.
The Use of Projects in Religious Education, Hartley.
Dramatization in the Church School, Miller.
A Survey of Religious Education in the Local Church, Bower.
One Hundred Projects for the Church School, Towner.
Projects in World Friendship, Lobingier.
Graded Social Service, Hutchins.
Church School Projects, Shaver.
How to Teach Seniors, Shaver.

CHAPTER X

Learning Through the Survey, Observation and Practice

In this closing chapter we shall consider three types of teaching that are in themselves project methods of learning; but which have become sufficiently specialized to warrant treatment in a separate chapter. These three methods, or project types of learning are the "survey," learning through "observation" and "practice teaching." Each of these methods may be used with gratifying results as a means of discovering knowledge, cultivating right attitudes, and developing a definite sense of responsibility for acquiring skill in Christian living and serving on the part of the youth of the church.

SCIENTIFIC METHODS OF SELF-EDUCATION

It is as recent as the beginning of the twentieth century that the scientific method of approach in correcting the weaknesses of organization, equipment, curriculum, teaching methods, activities, etc., has begun to be applied to the field of religious education. Since that time specialized methods of teaching religion—applying the most approved methods in the field of general education—have been and are being rapidly developed that bespeak a new day for the religious nurture, growth and development of childhood and youth of the church in reacting to his total environment.

The scientific method begins by observing things as

they are. The surveying of the results which are being secured and then the study, analysis, and criticism of conditions as they are in the light of things as they should be. In other words the actual is held up in comparison with the ideal, and in the light of that comparison certain things are judged to be desirable and certain things as undesirable. The process by which the results are being attained is carefully scrutinized as well as the results, and modified in view of the character of the results that are being obtained.

Scientists have long used this method in reconstructing their method of procedure in the discovery of truth and in perfecting the technique of their processes. There is a growing conviction on the part of religious educators that there is now a sufficient basis for the introduction and application of the scientific method to the field of religious education. Church-school specialists and religious educationists are beginning to feel that they cannot longer be content with accepting uncriticized results in the formation of the spiritual personality of the childhood and youth of the coming generation. But that instead the educational work of the church through all its agencies must be surveyed, analyzed and criticized, and continuously reconstructed until the entire educational program of the church is adequately producing the results in the spiritual growth and development of childhood and youth that the church and society have a right to expect.

THE SURVEY AND RELIGIOUS EDUCATION

The agency upon which educators place their chief dependence in measuring the effectiveness of educational

programs and methods is the survey. The survey is a comparatively modern device first used by Charles Booth in a study of the living and labor conditions of the people of London. In America the spread of the survey method extended rapidly to cover such fields as public health, housing, charities, delinquency, mental hygiene, recreation and vice, as well as to a more intensive study of local districts and to rural communities. By June 1915 more than three hundred social surveys of one type or another had been completed and the reports of their findings published. The survey method has also been used with effective results in the field of general education in recent years. Up to June 1915 some thirty surveys of municipal school systems, state systems, and universities had been completed.[1]

The more recent application of the "survey" method to the field of religious education will be found in the surveys of the Interchurch World Movement. Almost every phase of the entire missionary, religious education, benevolent, and evangelistic program of the church was included within the scope of these surveys: and an astonishing amount of information revealed in regard to how poorly the church was organized, equipped, administered, and programmed to carry forward in the life of the world the stupendous task of reconstructing society into a redeemed physical, intellectual, social and spiritual world order. The Interchurch World Movement Surveys together with the more recent Indiana Survey of Religious Education as conducted by Professor Walter S. Athearn of Boston University have discovered and revealed to the church conditions that make imperative the restudy of

[1] *The Social Survey: A Bibliography,* Zenos L. Potter, Russell Sage Foundation, Department of Surveys and Exhibits, 1915.

the entire program of the church in all its phases,—educational, social, and service.

Professor W. C. Bower says, "The survey is an effort to get at the facts with the view of securing improvement. It rests upon the assumption of social responsibility and seeks to awaken intelligent popular support. The fundamental principles of the survey method are the making of a careful inventory of existing conditions, the use of expert knowledge, the evaluation of results, the testing of proposed policies with reference to the future, and the use of effective publicity as a means of creating public opinion and enlisting the public will. In its very nature the survey should be continuous and should lead to the development of the attitude of constructive self-criticism on the part of institutions and communities." [2]

THE SURVEY AS A TEACHING METHOD WITH YOUTH

The "survey" is destined to have increasing use as a teaching method with middle and later adolescents because it is so vital a method of learning by doing. In using the "survey" as a teaching method with young people, pupils are set to doing things that bring them through the laboratory of actual experience into a knowledge of ideas and ideals. By keeping a personal record of his observations and investigation and consequent conclusions in the light of his comparison of data with the ideal, the pupil comes into possession, not only of increased knowledge, but of right standards of judging and weighing values.

Success in the use of the survey method of teaching with young people will be conditioned: (1) on the teach-

[2] *A Survey of Religious Education in the Local Church*, p. 29.

er's working out a survey blank covering the type of information and knowledge that should be revealed in order to evaluate properly the lesson theme, program or activity surveyed; (2) on adapting the amount and character of the work to the capacities of the group; (3) on dividing the survey outline into sections and the assigning of specific portions to individuals; (4) on using the class periods for reports on sections of the survey, the discussion of data, and weighing conclusions in terms of the ideal.

The survey method of teaching lends itself to the development of two types of lesson material,—"theme" studies such as "The World a Field for Christian Service" (lessons 1-26) of the third year of the International Senior Graded Lesson Series, and to the following themes in the Graded Series as outlined for pupils twenty years old,—

Theme I—The Family, lessons 2-6;
Theme II—The Community, lessons 7-13;
Theme III—The State, lessons 14-17, and
Theme IV—The Church, lessons 20-26.

and elective lesson courses, such as the "Organization and Administration" unit (general) of the new Standard Teacher Training course (Unit IV, first year). Also to the specialization units on "Organization and Administration" of the different departments (Units IV, third year). For detailed survey outline to be used in connection with these general and specialized "Organization and Administration" units of the Teacher Training Course see chapters VII, VIII and IX of *A Survey of Religious Education in the Local Church,* by Professor W. C. Bower.

LEARNING THROUGH OBSERVATION

Closely related to the survey method of teaching and vital to the successful use of the survey as a teaching method is the element of observation. In fact so vital and important is the "ability to observe" in the learning process that Winifred Sackville Stoner in *Natural Education* places it first among the four basic character builders,—"observation, concentration, interest and imagination." Whether first or fourth all educators would agree that without developed powers of observation, vital learning cannot result.

In recent years the Normal Schools and Universities have begun to place primary emphasis upon the importance of both observation work and practice teaching in the training of public school teachers. There is not an accredited Normal School in any state in the Union now that does not require both of these elements in the training of public school teachers. In the field of religious education, however, until recently little, if any, attention has been given to these important phases of training. Inasmuch as Normal School education requires all public school student-teachers to have definite training along the line of observation and practice teaching under the direction of expert advisors and the careful guidance of the best critic teachers before they are considered capable of assuming responsibility for training public school children to become good American citizens, it does seem that potential church-school teachers, who are to have the responsibility of training boys and girls for Christian citizenship, ought to have the advantages of similar professional training and opportunities to acquire skill.

Middle and later adolescence are primarily periods of

leadership training in the program of the church-school. The future teachers of the childhood and youth of tomorrow are the young people in the Intermediate, Senior and Young People's classes of the church-school of to-day. Inasmuch as many of these young people will be electing leadership training courses of various kinds and types from the fifteenth year on; and inasmuch as both observation and practice are essential to the fullest development of leadership in any field; it seems wise to consider in this chapter ways in which we may adapt and use the elements of observation and practice in the task of training young people for Christian life and service.

PLAN OF OBSERVATION WORK

The purpose of observation work is to give the student-teacher a concrete conception of the teaching process and of the problems of organization and administration which are necessary to carry it out. On the part of the observer it involves attention to particular processes rather than to the whole general problem of teaching.

Two things are essential to secure the best results from observation work: (1) that the student-teacher or observer understand the particular process which he is to observe; and (2) that the class or critic teacher especially prepare her materials so that the student-teacher or observer may see the actual demonstration of this process under natural conditions. This may be summed up in the statement that "observation is going to look for specific things in a school which has prepared particular things to be observed." [3]

[3] *Supervision of Observation and Practice Teaching,* by Grace Jones, pp. 9-10, the Sunday School Council Series.

For illustration after a discussion of curiosity, interest and spontaneous attention in the pupil study unit of the Standard Teacher Training Course, the student-teachers may be sent to a class where they actually see children during a teaching process, manifesting curiosity, interest and spontaneous attention, the lesson material having been organized by the teacher to bring out these instinctive tendencies.

There is hardly any phase of the entire educational program of the local church that a careful survey of its work, an inquiring into the character of its program through observation of its method of procedure would not be effective not only in reconstructing an efficient program of religious education, but in training those who make the survey and who do the observing to skillfully distinguish between the essential and the non-essential, between the worth-while and the worthless factors and elements in the program. And there is no type of content in the entire three years of the Standard Teacher Training Course that may not be made tenfold more vital and dynamic in the actual training of leaders through placing adequate emphasis on observation and actual practice teaching in connection with the study of various phases of the theory of religious education.

The element of observation, however, should not be confined alone to the field of teacher training materials. The training of the pupil's power of observation is equally important with every type of curriculum and with every phase of activity of the local church's educational, social and service program. Observation trips into the lives of great Bible characters will prove an effective way of developing the biographical studies of the Intermediate Graded Lesson Course.

Not only should the pupil's power of observation be increasingly stimulated by teachers; but instructors themselves need continually to cultivate their own powers of observation in order to be able to distinguish between the dross and the gold in teaching materials, in methods of lesson development, in points of contact and illustrations. The author suggests the following brief outline to be used by teachers of youth in cultivating their own powers of observation with respect to teaching materials and methods.

SUGGESTIONS FOR OBSERVATION AND EXPERIMENTATION WITH LESSON MATERIALS AND TEACHING METHODS

I. Does the lesson material contain a "truth" that meets the religious needs of adolescents?
   1. What are the outstanding needs of pupils (Intermediate, 12-14; Senior, 15-17; Young People, 18-24 years) that the lesson truth meets?

II. What truth or principle of life does the lesson develop that will help the life problems and situations of adolescents of the present day?
   1. What are the particular life problems and situations of pupils (Intermediate, Senior, or Young People) that this truth will aid in solving?

III. Does the lesson material teach this truth simply and directly, or must it be reached by a roundabout method of development?
   1. Does the lesson deal with actual situations within the experience of adolescents (Intermediate, Senior or Young People) or with ones that may easily be imagined?
   2. If not, what situation can be arranged for the lesson that will relate it to a possible life situation for young people?

IV. Is there enough movement or action in the lesson material to arouse and keep vital interest during the teaching period?

1. If not, what changes or additions should be considered in order to make the material vital and dynamic?

V. Outline in detail your method of lesson development, indicating:
   1. Portion of the suggested lesson material actually used in building the lesson.
   2. Lesson truth or principle of life developed.
   3. Method of approach (point of contact) question, story, etc.
   4. Method of lesson development (body of the lesson) including questions, illustrations, outline, assignments, projects, etc.
   5. What reactions did you get from the pupils as a result of lesson presentation, discussion and assignment?
      (1) In deeper appreciation?
      (2) More complete knowledge?
      (3) Attitude toward the Bible as a book that has something to contribute to growing life?
      (4) Changed ideas, conduct, habits, etc.?

VI. Indicate any activities (oral, manual, moral or spiritual) that resulted showing the pupil's actual expression of the lesson truth in life and conduct.

Among the finest contributions that have come from press in recent years for leaders of youth are Erwin L. Shaver's books, *Teaching Adolescents in the Church School* and *The Project Principle in Religious Education.* Both these books give types of lesson projects on all phases of the program of the local church as it touches the life of young people. Among the observation and discussion projects suggested are the church-school library, the music of a department, teaching aims, lesson plans, the critical observation of a teaching process, curriculum building, adolescent curriculum, Christian habits, organized class and group activity, pupil coöperation, and skill in using the various teaching methods. This material is invaluable to teachers of youth in working out ob-

servation projects with various kinds and types of lesson materials aside from teacher training courses.

PRACTICE TEACHING

The application of the plan of practice teaching to the program of religious education is much more difficult in the church's school than in the public schools because "practice teaching" in itself is a much more complicated and difficult thing for student-teachers to do than observation work. In developing potential teachers by this method, the student-teachers must organize their teaching materials with an actual class in mind; they must see conditions as a whole rather than observing particular processes; they must understand how to handle a class and be able to carry the entire class period through into actual practice.

Perfecting the teaching technique of potential teachers by the method of practice teaching requires careful supervision on the part of the teacher of the leadership training class. While these student-teachers in training should be expected to render absolute obedience to authority and to follow closely a carefully prepared lesson plan, they should also be allowed a large place for the development of their own teaching initiative, otherwise they will not grow. The primary work of the teacher of the Leadership Training class with advanced student-teachers lies in the field of making it possible for them to secure actual laboratory teaching experience, and in making these student-teachers feel that you are working in close coöperation with them in perfecting their skill through sympathetic positive as well as negative criticism of their work as you have observed it.

In observing student-teachers in the act of practice teaching, Miss Jones suggests to supervisors and teachers of Leadership Training classes that the following points be noted as the basis of later discussion with these student-teachers:

1. The organization of material and the teacher's preparation.
2. The lesson plan:
   Did the teacher have a definite aim and did the pupils know what she expected them to do?
3. Attitude of pupils—toward the teacher and each other. Was there definite interest in the lesson?
4. Class management:
   Did the teacher use proper class-room economy?
5. Physical conditions—light, ventilation, heat, cleanliness, working materials, etc.
6. The teacher's personality—mannerisms, dress, etc.

Following the observation of class teaching the supervisor or leader of the Teacher Training class should consider carefully the best means of helping each student-teacher to strengthen his or her weak points. The regular class period will furnish opportunities for valuable discussion and criticism of teaching methods, but these potential student-teachers will receive their greatest encouragement and help through private conferences. The following questions are suggested for such conferences:

1. Did you realize your aim?
2. Wherein were you disappointed?
3. How can you best meet your greatest difficulty in teaching? [4]

[4] *Supervision of Observation and Practice Teaching in the Church Schools,* by Miss Grace Jones, pp. 12-13, the Sunday School Council Series of Leaflets.

Practice teaching has its largest usefulness in connection with the training of potential church-school teachers. The author has observed, however, during the past ten years of continent-wide field work in religious education some very worth-while and meaningful applications of the practice teaching project to other types of curriculum than teacher training. Recently she observed a class of boys who had developed a very live class discussion period through the use of the project of practice teaching. The class was divided into two equal sides, and each succeeding week, with the list made out a quarter in advance, a pupil teacher was selected from one side of the class and a pupil critic from the opposite side of the class. The week following the pupil-critic became the pupil-teacher and a new boy critic was chosen from the opposite side.

The business of the pupil or boy-teacher was to develop the lesson by means of questions, story, illustrations and assignments, the fellows on the pupil-teacher's side coöperating in the discussion and development. The critic and the group of fellows on his side were to observe the development. If the boy-teacher or any one of the fellows on his side made a mistake during the development of the lesson, the critic or any fellow on his side stood, and was immediately given opportunity to state the criticism or error. If his correction was valid it scored one point for the critic's side; but if the critic or one on his side made an inaccurate statement, and any one of the fellows on the opposite side caught it; a point was lost for the critic's side and gained for the pupil-teacher and his side. The adult teacher or leader of the class served as a sort of judge or umpire; and if he was unable to decide the question it was made a matter for both sides to look up for the following recitation.

The score of points attained by both sides was kept until the end of the quarter, and a pennant passed to the side having the highest score.

MAKING PRINCIPLES CONCRETE

In order to make concrete the discussion of the survey, observation and practice teaching types of projects, and as an aid to leaders of youth in acquiring skill in the use of these methods of teaching, the author is suggesting here three types of projects that make essential the application of the principles discussed in this chapter. It is hoped that through the actual carrying out of these projects and a subsequent analysis, criticism and discussion of the results leaders of youth will be encouraged to appropriate and use these laboratory methods of learning in the teaching process.

TYPE I. THE SURVEY

With Theme IV—"The Church" of the *International Graded Lesson Series* for pupils twenty years old, in mind arrange a survey outline that will be adequate for the making of a complete survey of the organization, administration, program and activities of the missionary, educational, evangelistic and social work of the church with which you are affiliated.

TYPE II. OBSERVATION

Select any one of the following items and make the observation as suggested as a basis of later class discussion, analysis and criticism:

1. A lesson period, including your estimate of the work of the class with the following items in mind:

(1) Were the pupils active?
(2) Was the activity directed and purposeful?
(3) Did it include every individual?
(4) Was there evidence of thinking going on?
(5) Was there growth of life and purpose?
(6) Was there a social motive for activity?
(7) Was there a teaching aim or ideal present toward which the group was working?
(8) Was there an evident motivation of the feelings of the class?

2. A program of worship for the Intermediate, Senior or Young People's Department with the following items in mind:

(1) Was there a definite theme of worship evident?
(2) Was there coöperation in worship on the part of teachers and pupils?
(3) Was the program of worship planned in advance?
(4) Was there a conscious motivation of feelings with definite objectives in mind?
(5) What was the character or grade of music, Scripture, prayers, and stories or talks?
(6) What was the attitude of pupils and teachers in worship?

3. A group of high school boys or girls at play with the following items in mind:

(1) What they played?
(2) Approximate age, sex and number included in the group.
(3) Their coöperation in play.
(4) Their spirit in play.
(5) Their attitude toward others in play.
(6) Their sportsmanship in play.

4. An Intermediate, Senior or Young People's Christian Endeavor or "open forum" meeting including your estimate on the following:

(1) Was there a planned program and a prepared leader?
(2) Did the character of the program fit the needs and interests of the group?
(3) Did the program tend to develop in the members spontaneity and freedom of initiative?
(4) What was the character or grade of the music, Scripture, prayers, and talks?
(5) Was there coöperation and participation in the program on the part of the young people?
(6) To what degree was the service a substitute for the preaching service of the church?

TYPE III. PRACTICE TEACHING

Select a lesson for the Intermediate, Senior or Young People's group and study, outline and plan in detail your method of development according to the suggestions given on pages 203-204 of this chapter. Develop the lesson as outlined with the class for whom it was planned with another teacher present as a critical observer. Follow the development of the lesson with a personal conference with the teacher who observed the process. Discuss the points of strength and weakness with the suggestions given on page 206 of this chapter in mind.

QUESTIONS FOR STUDY AND DISCUSSION

1. Discuss the scientific method of education.
2. What is the "survey" and what is its use in the field of religious education?
3. What conditions attend the successful use of the "survey" as a teaching method?

4. With what types of lessons may the "survey" be used?

5. What is meant by learning through "observation"?

6. Discuss the importance of "observation" in the training of public teachers. What is the importance of this method in the training of church-school teachers?

7. Discuss the suggestions given for "observation" and experimentation with lesson materials and teaching methods.

8. What is meant by "practice teaching"?

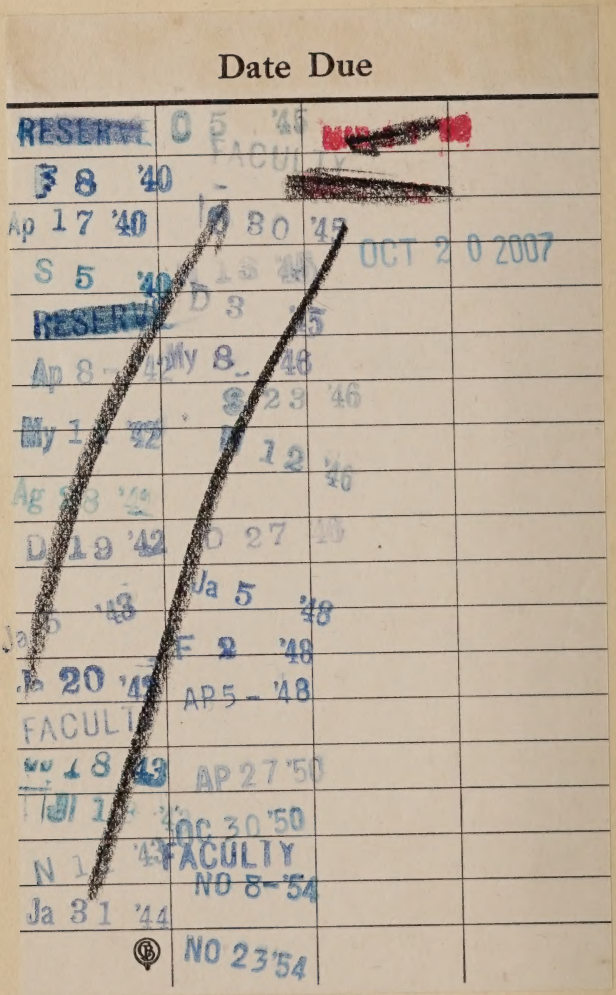
9. Discuss the use of "practice teaching" in the training of public-school and church-school teachers.

10. Discuss the items that a critic teacher should look for in observing for criticism purposes the work of a beginning or student-teacher.

BOOKS FOR FURTHER STUDY

A Survey of Religious Education in the Local Church, Bower. Chapters VII, VIII, IX.
The Observation of Teaching, Maxwell.
A Brief Course in the Teaching Process, Strayer. Chapter XVII.
Teaching Adolescents in the Church School, Shaver.
The Project Principle in Religious Education, Shaver.
Method in Teaching Religion, Betts and Hawthorne.
How to Teach Seniors, Shaver.
Law and Freedom in the School, Coe.
The Curriculum of Religious Education, Bower.
Creative Teaching, Suter.

THE END



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